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SERVICE IN FORMOSA

Chaplain leads worship for U.S. airmen

7, No. 40

JULY 6, 1955

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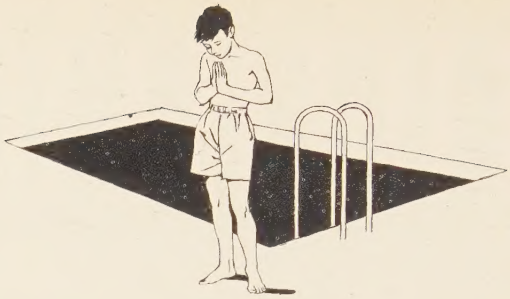

Before the Plunge

THE TIME WAS EARLY summer; the place our own back yard. The whole fam was present, and tense. The occasion was the initial solo swim of the oldest of three children.

Robin, aged nine, had heretofore not swum more than three consecutive strok Now he was attempting to swim the whole 30-foot length of our family swimm pool. His father would lower him into the deep end; after that it was up to him.

BUT ROBIN, whose idea the whole procedure had been, was convinced it was to someone else. "Just a minute, Daddy," he said. "Don't put me down yet. I must pray."

Standing at the edge of the pool he bowed his head and folded his hands. T he was ready. Confidently he swam the dozen strokes needed to touch the wall at shallow end.

When he emerged, he said, "I couldn't have done it alone. God helped."

—ELISABETH KIDD MILLE

The LUTHERAN *News Magazine of the United Lutheran Church in Ameri*

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsyl H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. John E. Boyson, Assc Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphi 7, Pa. Please allow four to six weeks for changes to become effective. To insure accurac on changes of address, please include present address sticker together with your new addres

Subscription Price, $3.50 a Year. Copyright, 1955, by the United Lutheran Publication House. Printed in U Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3,

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COVER PICTURE. Chaplain Edward L. Gard, a member of the ULCA's Michigan Synod, is shown conducting services for men of a U.S. Air Force unit at airfield near Taiwan, Formosa.

THE CHURCH IN THE NEWS

Want college in California

There seemed to be no limit to the number of people who want to move to California. Lutheran churches of the state tripled their membership in 10 years. The time has come, church leaders said, when California should have a Lutheran college.

The United Lutheran Church's Board of Higher Education voted in mid-June "to approve in principle" the establishing of "a fully accredited four-year Lutheran liberal arts college in California." Detailed study of prospects for a college has been made by officials of four National Lutheran Council denominations.

The proposed college might be the first to be established jointly by several Lutheran denominations. The American Lutheran Church voted last October to study the question of working with other Lutheran groups in the California project. The Augustana Church and Evangelical Lutheran Church have expressed interest.

On June 15 the ULC Board of Higher Education instructed its executive secretary, Dr. Gould Wickey, "to co-operate with the officers or a committee of the Lutheran Synod of the Pacific Southwest in exploring the possibilities of co-operation among the Lutheran bodies which may be interested in establishing such a college."

Carthage College for sale

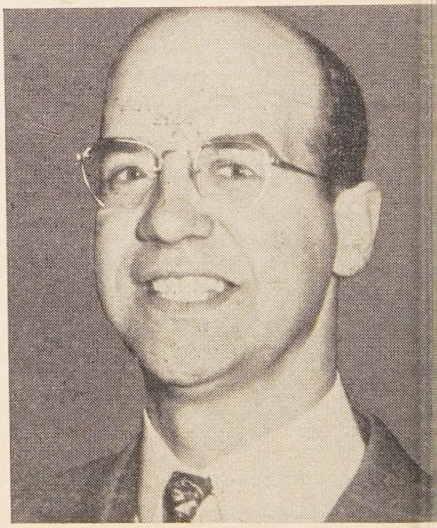
A buyer for the Carthage College property in southern Illinois is being sought by the college's board of trustees. Four United Lutheran synods which support the college voted a month ago to authorize the trustees to seek to relocate it.

"The college is now located more than 200 miles from the center of its supporting congregations," said Dr. Harold H. Lentz, Carthage president. Communities in northern Illinois will be surveyed in hope of finding one which will offer substantial aid in financing the relocation. It is estimated that a minimum of $5 million will be needed to give the college new home. Enrollment (now less than 500) would be expected to increase considerably at a new location.

Getting married in Spain

"Once a Catholic, always a Catholic," the Roman Catholic Church had insisted in Spain. Since Spanish law requires that Roman Catholics be married by the church, Catholics converted to Protestantism could not marry in Spain.

If an individual can prove conclusively that he has left the Roman Catholic Church of his own free will, said th



DR. HAROLD H. LENTZ
200 miles from center

Madrid Court of Appeals last month, he can no longer be considered a Catholic. He is free to marry a non-Catholic in a civil ceremony. The court decision was made in the case of Fidel Gines Izquierdo, baptized Roman Catholic, who wished to marry Maria Gonzalez of the Plymouth Brethren congregation.

Several marriages of Protestants who were formerly Roman Catholic have been permitted in Spain this year, but the problem had not been cleared in court. The decision on June 18 applies the "freedom of worship" provision of Spain's 1947 constitution. Spain's Supreme Court might overrule the Appeals Court decision, but this is not expected. Protestants feel they have won a major victory in establishing their legal rights in Spain.

Congregationalists, E & R, set date

June 25, 1957, is the date for merger of the Congregational Christian Churches and the Evangelical and Reformed Church.

There may be courtroom conflicts ahead for the Congregationalists. The merger, planned in 1948, was held up by a four-year battle in New York courts. But Congregationalists now feel safe in setting a date for merger, although an anti-merger minority has given warning that it will fight.

Dr. James W. Fifield, minister of the First Congregational Church in Los Angeles, suggested that anti-merger members of pro-merger congregations may institute legal proceedings to hold the property for a Congregational church if the parish organization decides to move into the United Church."

The merged church, to be called the United Church of Christ, will have about 8 million members (*Congregational Christian, 1,263,000 . . . Evangelical and Reformed, 775,000*). A constitution and statement of faith of the merged church are not to be adopted before 1959, according to present plans. Congregationalists have no constitution or creedal statement.

Wisconsin Synod threatens break

Coexistence with the Lutheran Church—Missouri Synod had become distasteful to the 850-congregation Joint Synod of Wisconsin. The two synods are the largest members of the Lutheran Synodical Conference.

"The Missouri Synod is causing divisions and offenses contrary to the doctrine which we have learned," said the Wisconsin Synod's Committee on Church Union. The Wisconsin complaint is against a doctrinal agreement made by the Missouri Synod with the American Lutheran Church and against several agreements on co-operation with the National Lutheran Council.

When the Wisconsin Synod meets Aug. 10-17 its committee will recommend that it terminate its pulpit and altar fellowship with the Missouri Synod. Proposals will be made for liquidation of projects the churches have supported jointly, such as a mission in Nigeria.

Swiss may let in Jesuits

Even in Geneva, where John Calvin's Reformation had mowed down all opposition 400 years ago, there are now almost as many Roman Catholics as Protestants. Roman Catholics are 41 per cent of Switzerland's population, Protestants 57 per cent. But the nation's laws still forbid activities of the Jesuits in Swiss churches or schools, and prohibit the founding of new convents or religious orders.

Swiss Protestants agreed with Roman Catholics last month that these provisions of the 1874 constitution are outdated. A motion to repeal two articles of the constitution was approved by the upper

house of the Swiss parliament in late June. The repeal must also be endorsed by the lower house before being submitted to voters in a national referendum.

Catholics will protest in Belgium

There are to be street parades on July 10 in Belgian cities to express Roman Catholic discontent with their government's plan to cut subsidies for parochial schools. A Roman Catholic parade in Brussels turned into a riot last Mar. 26, and 7,000 special police were called to maintain order.

Belgium's lower house of parliament voted in mid-June in favor of the Socialist-Liberal government's plan to reorganize the public-school system and cut down on the $92 million annual subsidy to Roman Catholic schools. As the bill came up for debate in the senate, Paul Van Zeeland of the Christian Social party (Catholic) said "the nation will never accept the school bill, no matter what the parliament's decision may be."

No school in Bradfordsville

When most communities were holding high-school graduation ceremonies, citizens of Bradfordsville, Kentucky, had a celebration in honor of 76 students who stayed out of school all year. The town went on a school strike last September because the local high school was closed and the pupils told to attend the Lebanon high school 10 miles away. None of the town's 275 grade-school pupils have attended classes either.

In Marion county, where Bradfordsville is located, about half the public-school teachers are Roman Catholic nuns. Bradfordsville residents have gone to court in an effort to have garbed nuns banned as teachers. Their high school was closed by the county school board, they say, to divert funds to secondary schools in the Roman Catholic section of the county. Most of Bradfordsville's 50 citizens are Protestant.

Nuns out in Iowa

Five Roman Catholic nuns teaching i the Cosgrove elementary school, 11 mile from Iowa City, will be replaced whe the school term opens in September. Th state department of public instructio had threatened to cut off financial aid t the school if the nuns were employed.

The Cosgrove school, originally a Ro man Catholic parochial school, wa brought into the public-school system i 1920, and nuns continued as teachers.

Criticizes refugee program

U.S. government officials who faile to push ahead the refugee resettlemer program enacted by Congress in 195 have "played politics with human mis ery," said Dr. Oscar A. Benson. Th Augustana Lutheran Church presiden speaking at his church's annual conven tion June 14, said "political expedienc as a motive for enacting and executin legislation was never more inexcusab than with reference to the refugee an immigration problems."

Dr. Paul C. Empie, National Luthera

DR. PAUL C. EMPIE
Wants law amended

COMMITTEE STARTS ON LUTHERAN WORLD FEDERATION PLANS
Dr. Paul L. Wetzler (seated, right) *is chairman of group planning LWF assembly in Minneapolis in 1957. Dr. E. Clifford Nelson* (back, right) *will be full-time director*

Council executive director, told a U.S. Senate committee last month that the 1953 refugee law should be amended. "It has become abundantly clear that the terms of this Act are so difficult and consequently its administration so nonproductive that the intent of the Act so far as it is one of refugee relief is not being adequately fulfilled."

Refugee situation improves

Government officials had fulfilled their promise to appoint a deputy administrator of the Refugee Relief Act in place of Edward Corsi who was ousted from the position in April.

The new man, Pierce J. Gerety, said on June 24 that 5,213 refugees have reached the U.S. under the terms of the 1953 law. There were also 19,452 admitted as relatives of U.S. citizens. The law provides for admission of 214,000 persons by Dec. 31, 1956.

Through June 24 the Lutheran Refugee Service brought 761 persons to the U.S. under provisions of the 1953 law. Sponsors for refugee families—guaranteeing homes and jobs for immigrants—are now urgently needed. There were 77 new assurances received by Lutheran Refugee Service in the week ending June 24. The Lutheran total to that date indicates that 3,735 families will have opportunity to come to America.

Jews doubtful about women as rabbis

A dozen Protestant denominations have been struggling with the question of whether women should be ordained to the ministry. Last month the question came up among the Jews. Dr. Barnett R. Brickner, president of the Central Conference of American Rabbis, said women "have a special spiritual and emotional fitness to be rabbis." He asked the conference to give the subject a year's careful study.

The conference agreed to study, but rejected a proposal to let women study for the rabbinate at the conference's

seminaries in New York and Cincinnati. Rabbi David J. Seligson of New York City pointed to the "inescapable fact that the overwhelming majority of the people in our congregations will react very negatively to this proposal."

The Central Conference represents the Reform rabbinate. Two other branches of Judaism in the U.S., the Conservative and the Orthodox, are unlikely to consider the question of ordination of women.

Movies condemned

A hurricane of protest against several new moving pictures was blowing up through the U.S. this month. Heaviest criticism was aimed at *Son of Sinbad,* which Roman Catholic bishops urged their people not to see.

A drive-in theater in Omaha would be "off limits" for Roman Catholics for 90 days, announced Bishop Gerald T. Bergan, because it played *Son of Sinbad.* The diocesan paper, *True Voice,* called the picture "an incitement to juvenile delinquency." Theaters in Easton, Pennsylvania, and Albuquerque, New Mexico, withdrew the picture when Roman Catholic leaders insisted.

America, a Roman Catholic weekly, spoke sharply about some recent "biblical" movies—particularly *The Prodigal* —which the magazine said are "compounded of ersatz drama and synthetic history." The movie makers didn't try to present the meaning of the parable of the Prodigal, but aimed at "spectacle rather than sincerity."

Of 196 films reviewed by the Roman Catholic Legion of Decency since October, 72 have been found objectionable in part or as a whole. This is an upswing in pictures "gravely offensive to the moral law," said the Rev. Thomas F. Little. "Bars have been repeatedly dropped," permitting use of "considerable material which any code worthy of the nam would be expected to exclude."

Reds let Lutherans visit England

Archbishop Turs of the Luthera Church of Latvia and Archbishop Kiiv of the Lutheran Church of Estonia we among eight churchmen permitted by th Russian government to visit England th month. The churchmen were due reach London July 4, and would be gues of the Archbishop of Canterbury.

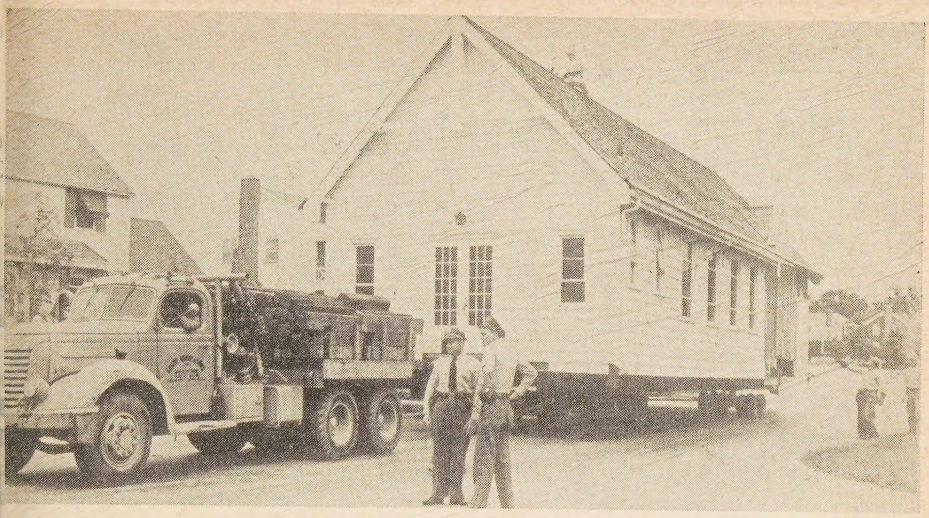
Four representatives of the Russia Orthodox Church and two Russian Ba tists were scheduled for the visit. Th is the largest group of churchmen fro Russia permitted to travel to a Weste country in recent years.

Prewar archbishops of the Luther churches in the Baltic countries escap as Russians arrived. They continue administer churches-in-exile, consisti of Estonians and Latvians now living Germany and the Scandinavian countri The new archbishops who are visiti England this month profess to be livi on friendly terms with the Soviet.

Amish are independent

Amishmen in Indiana don't want s cial security, but are afraid their childr and grandchildren may be tempted accept social security benefits. "C standard has been for us to provide f our needy members, for our aged a disabled, for our widows and orphan said seven bishops of the Old Or Amish.

Representative Paul B. Dague int duced a bill in the U.S. Congress exem ing from compulsory Social Secur coverage any religious group which h conscientious scruples against the g ernment program. "I see no reason w we should force these people who ta care of their own aged and infirm me bers to contribute to a program wh



THE CHURCH IS MOVING

Ward Parkway Lutheran Church, Kansas City, was put on wheels last month for relocation in suburbs where members of congregation now live. Trip took five hours

enefits they do not want," he said.

A Pennsylvania Amishman, John M. eiler, was in court for the ninth time st month because he refused to send is 14-year-old son to high school. An nknown friend paid the $5 fine for the inth time to save him from a jail sen-nce. The Amish insist that as a matter f religious principle their sons should o to work on the farm when they are 4. In January the State Superior Court uled that a parent may not take a child ut of school because of religious beliefs.

hurch aid wins friends

Church-sponsored projects to help omic bomb victims and war orphans e doing much to counteract anti-Amer-an feeling in Japan, the Rev. Kyoshi animoto of Hiroshima said in Washing-n last month. The Japanese clergyman me to this country recently with 25 om-scarred girls who are undergoing e plastic surgery at U.S. hospitals.

"Left-wing elements" in Japan are try-g to promote anti-American and anti-ristian feeling, the Rev. Mr. Tanimoto said. "But the people see these projects of help conducted by American churches. They see the kindness which Christianity inspires and they are impressed. Christian love is the best answer to those who spread propaganda to create new international divisions."

And so forth

Final hymn has been selected for the new Lutheran hymnal. Composed by Carl W. Landahl, Jr., music instructor at Augsburg College, Minneapolis, it will accompany words written by Dr. E. E. Ryden, editor of the *Lutheran Companion* and secretary of the joint hymnal commission.

Ordination of women will be decided in the Presbyterian Church of Canada by a mail ballot. The church's annual assembly, meeting at Toronto, approved the plan after being rebuked by Prof. J. Scott Mackenzie of Montreal's Presbyterian College for following "the time-honored practice of simply letting things drift along and evading on one pretext or another the basic issues involved."

World News Notes

People get acquainted

Conversations between diplomats at San Francisco last month and at Geneva this month may not solve the world's problems. But face-to-face acquaintance is a starting point for friendship. People can easily imagine terrible things about one another if they hide behind walls and call each other names. They may find out, if they get acquainted, that they like each other rather well.

One reason for the Russians' tough attitude since the war was frantic fear of what the Western nations might do to them if they got the chance. Piling up satellite countries along Russia's western border was mainly intended to give Russia a deep defense zone against future attack. In the day of jet bombers and H-bombs, the zone is as outdated as France's old Maginot line.

Unless nations can trust one another not to attack with the new weapons, there is no cure for frantic fear. Days of long conversations among diplomats this summer, probing problems and tensions in international affairs, might convince everybody that nobody wants a war.

Heavy traffic to Moscow

Not since the end of World War II had so many Western newsmen been permitted to travel in Russia as this summer. Russians seemed glad to have reporters roaming around, picking up information to send to the folks back home.

A half-dozen church delegations from the U.S. and western Europe have been cleared for visits to Russia this year. A dozen American farmers were invited to spend a month in Russia, studying Red agricultural methods, while a Russian farm delegation comes to the U.S. to see how corn and hogs grow in Iowa.

German Reds try new strategy

Communist collectors sent to Eas German farms to compel farmers to de liver their crop quotas had failed badly Farmers reacted by slowing down pro duction, or escaping to West German and letting their farms lie idle.

Things will be different this summer the German Communist news magazine *Neuer Weg,* explains. Farm collector are to try friendliness as their new policy They are to live in the farm areas, mak personal acquaintances, and explain t farmers that their food production is "a important part of our national struggle Wilhelm Pieck, president of the East Ge man state, said the collectors are t "create and maintain relations of frien ship and comradeship with the farmers

Cities are too noisy

Most of the ills suffered by city-dwe ers are the direct result of too muc noise, a spokesman for the Real Esta Board of New York told the City Cou cil. High-blood pressure, faster pul rate, irregular heart rhythms and resulta interference with the efficiency of t brain were all laid to loud and sudd noises, especially automobile horns.

Riveters, sirens and other annoyi city noises were also attacked, but sin the ordinance being considered dealt wi a ban on the blowing of auto horns "f any purpose whatever" between 10 P. and 6 A.M., they came in for the sever criticism. Loud blasts on auto horns irritate drivers who have a tendency ward hardening of the arteries that th are in danger of suffering strokes, sa Lee Thompson Smith, vice chairman the Real Estate Board's traffic comm tee. He failed to point out that the action is even stronger in pedestrians.

WASHINGTON

by ROBERT VAN DEUSEN

NEW RESERVE BILL

CARL VINSON of Georgia, chairman of ıe House Armed Services Committee, ied again to get the military training ill off dead center. Smarting from the efeat of a few weeks ago on the issue f racial segregation in the National iuard, he introduced a brand-new bill ith most of the controversial features iminated. The bill would strengthen ıe reserves and put teeth into the re-ıirements for maintaining reserve atus.

The entire plan of a six-months' training ·ogram for 100,000 men as an alterna-ve to active service in the armed forces dropped from the new bill. This will ssen the opposition of those who ob-cted to this feature as on opening wedge r universal military training. Another ajor change would provide that no re-rvist can be compelled to go into the ational Guard for his "ready reserve" aining. This will soften the complaint at men might be placed in segregated ational Guard units against their will.

om eight years to six

A THIRD ALTERATION was the scaling wn of the reserve obligation from eight ars to six years. For five of the six ars, a man would be either in active rvice or in the ready reserve. The sixth ar would be spent in the standby re-ve. The ready reserve would be made of those who enlisted or were inducted er July 27, 1953, which would elimi-nate those who saw active service during the fighting in Korea.

The gist of the new bill lies in the training requirements for those in the ready reserve. They would have to attend 48 drills a year in weekly sessions. In the summer they would take at least two weeks of active field training. Any reservist who failed to participate could be ordered to active duty for 45 days, and if he refused to do this, he could be tried by court martial.

The Vinson bill would raise the ceiling for reserve components from 1.5 million to 2.9 million. The increase in numbers and stiffer enforcement of requirements for training are supposed to breathe life into the flabby reserve program as it now exists.

No consultation

VINSON PLAYED a lone hand in introducing the new bill. The committee staff had helped him lop off whole sections of the original bill and doctor up what was left. But he had not consulted his fellow committee members about revamping the bill, nor had he gone into a huddle with the Defense Department or the White House about details.

His hope that the committee would give the new plan quick approval and send it to the House floor was short-lived. The subcommittee which had drafted the original bill after weeks of hearings resented his going over their heads. In a stormy committee meeting, the Vinson bill was referred to the subcommittee for study.

Meanwhile, the Senate Armed Services Committee marked time while waiting to see what the House would do. They may deal with the bill in the form in which it passes the House—if it does—or they may start from scratch in drafting a bill which comes closer to the administration's original request.

Augustana Spoke Frankly About Unity

By WILLMAR THORKELSON

Convention at St. Paul aired pros and cons of merg before accepting ULCA invitation to try a new approa

THE 516,000-MEMBER Augustana Lutheran Church has accepted the invitation of the United Lutheran Church in America to make a new approach to Lutheran unity.

The acceptance was approved by a standing vote of more than 400 delegates to the Augustana Church's annual synod in St. Paul, Minn., June 17. Only five delegates were counted in opposition.

The vote was taken after a 90-minute session in which the implications of the resolutions prepared by the Augustana's commission on ecumenical relations were discussed. One of the issues raised involved the fraternal affiliations of some 200 ULCA pastors.

HERE'S WHAT Augustana voted to do:

—To join with the ULCA "in extending invitations to all Lutheran Church bodies to participate in merger discussions looking toward organic union and (to) pray earnestly that this invitation may receive general acceptance.

—To authorize the Augustana commission on ecumenical relations "to enter into conversations looking toward organic union with the ULCA and any other Lutheran church bodies accepting the invitation extended."

—To keep open the channels of communication with any church which might be unable to enter merger negotiations now but might wish to join later.

Mr. Thorkelson is religious news writer for the Minneapolis "Star."

The three resolutions were appro in the one standing vote. A fourth re lution—adopted separately and una mously—approved the establishment "an all-Lutheran commission on theran relationships" which would w for pulpit and altar fellowship of Lutheran bodies.

DR. EDGAR M. CARLSON, president Gustavus Adolphus College, St. Pe Minn., and a member of Augustan ecumenical relations commission, t delegates that this fourth proposal the most important of all. He saic was the one new factor in the Luthe unity picture.

However, most of the other do speakers heard by more than 1,200 sons who overcrowded the new spaci colonial-style Gloria Dei Church focu their attention on the possibility of Augustana-ULCA merger.

The Rev. William Siegel, a Min apolis pastor, said it was not realistic expect that the American, Evangeli Free, and United Evangelical Luthe Churches—which are involved in t own merger negotiations—would join Augustana-ULCA talks "at this time.

He said the Augustana ecumenical lations commission should be given s instructions in its talks with the UL for dealing with matters on which he the two bodies differ. One difference noted was that the ULCA is a federa of synods which have wide authority cluding the right to ordain pastors wh

s Augustana works on a national basis. Another difference, he said, is that no Augustana pastor can be a member of a ecret society. "This is not prohibited n some synods of the ULCA," he exlained. "If we do not give instructions, ur commission will be left high and ry."

SOME TIME LATER in the discussion the uestion of pastors' lodge membership as raised again—this time by Dr. P. O. ersell, Augustana's president emeritus.

He said he was "surprised" to see that ne statements issued by ULCA and ugustana representatives after preliminry talks last March had only presented ositive points of similarity and agreeent of the two bodies "and nothing of ne negative as, for instance, the matter f secretism."

"I am confident that if Augustana ould be satisfied about this before any efinite merger proposal is made that is issue (lodge membership) would be ettled and buried once and for all. It ust come to a head."

Dr. Oscar A. Benson, Minneapolis, ugustana's present president who was -elected to a second four-year term, escribed the issue of secretism as "a d herring dragged across the path of utheran unity."

"About 200 ULCA pastors are Masons members of other secret orders," he ld the delegates. He said that the proortion of ULCA pastors who are Mans has been decreasing. Dr. Franklin lark Fry, president of the ULCA, ould "welcome the chance to discuss e matter with us because it would give m leverage to make it more uncomfortle for his pastors who are Masons."

But Dr. Benson observed he still felt at the Masonic question "was thrown to cover up certain provincial reasons r opposing negotiations."

DR. BERSELL had asked Dr. Benson to answer two questions about the unity proposals:

—Whether he was satisfied with the composition and competency of the Augustana ecumenical relations commission to come to grips with the merger issues.

—Whether he was satisfied the timing will be right "so when Augustana will be faced with the final decision (on the merger) there can be no accusation of a breach of faith on our part."

Dr. Benson replied to the first question by stating that he had the highest respect for the competency of the commission "even though they chose me for chairman." With respect to question No. 2, he pledged that the commission will watch the timing "to get as many bodies as possible in the merger."

After Dr. Benson had given the answers to these questions and his views on the Masonic issue, Dr. Bersell told him he had spoken "with intelligence and authority." Dr. Bersell said the delegates could then proceed to give enthusiastic approval to the resolutions. The vote followed.

ONLY ONE SPEAKER in the discussion openly opposed any prospect of Augustana merging with the ULCA. He was Dr. Nels Bergstrom, Maywood, Ill., secretary of the National Lutheran Council's department of the Christian approach to Jewish people. He said it was his "personal conviction that having declined to enter the four-way merger it would be a serious mistake for Augustana to complete unilaterial union with the ULCA."

"Any merger that Augustana enters should serve to correct the mistakes that Augustana has made, not accentuate them," he said. He added he hoped Augustana would not give up its life for a merger that did not include at least a

majority of Lutheran bodies in this country.

Dr. E. E. Ryden, Rock Island, Ill., editor of *The Lutheran Companion,* Augustana's magazine, said he sympathized with Dr. Bergstrom since he also had favored the four-way merger "not because of unfriendliness to the ULCA but because I felt we could serve the ULCA best by entering the four- or five-way merger as its friend."

"However, in view of what has transpired, in view of the fact the hour is late, in view of the fact that molds have been set and the blueprint made, I feel that it would be a better part of wisdom not to ask a third time to intrude into those discussions but to adopt this new method of trying to attain Lutheran unity. The most important consideration at this point is to unify our own household of faith."

Dr. Ryden noted that the ULCA overture was much like unity proposals made by Augustana at its 1948 and 1952 synods. He said he was happy over the set of resolutions being considered because "they look both ways, keep channels open and make possible total Lutheran unity."

"I do hope if we accept this invitation, however," he added, "we will go to the negotiations sincerely, earnestly and with the firm conviction that if no other bodies accept, we are willing to go all the way and take the final step." He presumably referred to merger with the ULCA. "Unless we show good faith, I fear for the good name of the Augustana Church," he concluded.

Dr. Carlson in his remarks had warned the delegates not to vote for the resolutions "unless we are willing to merge with the ULCA or any other church body. We cannot be in favor of all-Lutheran unity unless we are willing

RE-ELECTED AS AUGUSTANA'S HEAD
Dr. Oscar A. Benson

to merge with each Lutheran body," commented.

"If we really mean these resolutio we must be prepared to discuss Luther unity not only on our premises but on t basis desired by all other Luther bodies. That means we must discuss d trine if some insist we discuss doctrin

Another of the Augustana Churc leading theologians, Dr. Conrad Berge doff, president of Augustana Colle Rock Island, said after the replies co in from the Augustana-ULCA invitati "we will know how many bodies are w ing to take the next step—of discussi the possible form of what basis we c come together."

Dr. Bergendoff envisioned th stages in working out Lutheran unic (1) "an analysis of where we are toc in relation to each other"; (2) a st

vhere "synods or churches maintain their own identity while their boards merge"; 3) the stage "in which we gradually ome into perfect unity."

He said Augustana is "misunderstood" f it is interpreted as standing in the way f the four-way merger. But he added hat it would be "premature" to have hat kind of blueprint (the organizational asis for the four-way merger) for all the utheran churches.

"For the Lutheran churches of Amer-a, we want something all can come in," e said. "If it is possible to work out a ommon hymnal and liturgy, may we ot think it possible also to find a way of orking together?"

Dr. Malvin Lundeen, LaGrange, Ill., ice president of the Augustana Church, ought to calm fears that Augustana was eing "stampeded into a merger."

"There are safeguards in these resolu-ons so the action won't be too speedy," e said.

UNITY WAS DISCUSSED in more general rms at a meeting for delegates and pas-rs that preceded synod's formal open-g. At that time Dr. Bergendoff, who ve the opening lecture, said that since l Lutheran groups have declared their mmon faith through the same confes-nal documents, every Lutheran synod ould recognize every other synod as utheran. It is "un-Lutheran" to de-and more than this, he said, "for the utheran conception of the church rests agreement in the preaching of the ord and the administration of the sac-ments.

He was critical of the four-way merger, iming it would substitute more super-ial considerations such as "affinity of irit and geographical convenience" for ndamental Lutheran principles of ity."

He said it was "noteworthy" that Augustana and the ULCA "which have taken their stand unequivocally on the confessions as sufficient for doctrinal unity" are the churches which have found it possible to participate fully in the ecumenical movement.

On the other hand, he added, "those Lutheran synods which go beyond Scripture and the Confessions in their demands for uniformity are those which are reluctant to have fellowship with fellow Christians in other churches," and "the more numerous the points in which they require conformity, the more isolated the synods making these points are both from fellow-Lutherans and other fellow-Christians."

ANOTHER SPEAKER at this discussion was Dr. Ryden who rejected the idea that a four-way merger or a lesser merger would constitute a road-block in the way of more comprehensive Lutheran union. "This is not the testimony of history," he said, citing the mergers which led to the ULCA, the ELC, and the ALC.

He said in any Augustana-ULCA negotiations, Augustana "might want to discuss the fraternal affiliations of some 200 or more ULCA pastors." Another pertinent subject would be certain ULCA congregations of "thrifty Pennsylvania Dutchmen" who share churches with their Reformed brethren and "who are not certain whether they subscribe to the Augsburg Confession or not."

"Augustana doesn't need to run for shelter anywhere," Dr. Bersell said at the same meeting. He predicted that as a result of the Augustana-ULCA talks "some process will be discovered whereby negotiations can continue through the years until the time most Lutheran bodies are ready to get together." He expressed the belief that Augustana "will be an influence under God to hasten the day of ultimate union."

GLASS SCULPTURE SETS NEW STYLE IN MODERN ART

By JEAN LOUISE SMITH

Philadelphia artist creates unusual religious designs for churches and institutions

GOOD SHEPHERD IN SCULPTURED GLA
Design is on entrance door at Good Sh herd Home in Allentown, Pennsylva

AN EFFECTIVE PEACEMAKER in the lively argument of modern versus traditional religious art is found in the work of Duncan Niles Terry, glass sculptor. His uniquely processed work combines today's style and techniques with traditional symbols and subject matter. The decorated glass windows, doors, and other religious pieces which this artist creates speak a language that today's churchman can both understand and appreciate.

Up in Allentown, Pennsylvania, for example, the Good Shepherd Lutheran Home has some of Duncan Terry's work in the main interior entrance doors. This artist is also currently engaged in doing several large panes for the chapel windows of the Lutheran Deaconess' Home in Gladwyn, Pennsylvania. The designs for these windows will carry out a modern conception of Matthew 25:35-38 and the motto of the Home. "Blessed are the merciful, for they shall obtain mercy."

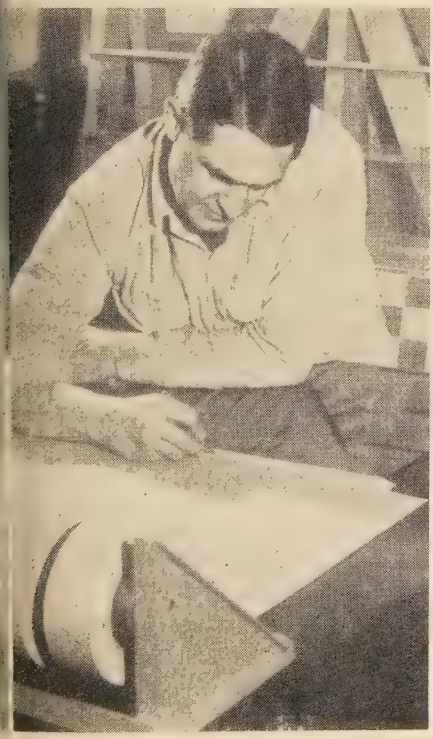
You sense the uniqueness of Duncan Terry's work the moment you see it. He calls it sculptured glass, a good na since the effect is like low-relief sculp ing except that the "front" surfac smooth and the modeling, or carving done from the back.

AT THE TERRY STUDIO outside Philadelphia in the suburb of Rosem you find a friendly, business-like n Something about his manner makes feel that he is more like a business

nan your conception of an artist. He's irect, interesting to talk with, and ex-remely systematic and well-organized, s you soon know from the well-kept, dy studio.

It's a small workshop, completely un-luttered in spite of the large amount of quipment and materials in it. Over in ne corner and along the wall is the ooth and sandblasting equipment, the ore of the studio and the secret of Dun-an Terry's work.

Taking a thick pane of clear glass, he emonstrates the steps in the making of piece of work. First comes the cartoon, the large actual-size drawing is called. erfect in every detail, this cartoon is e artist's pattern as he proceeds with s work. It often takes a month of study,



ARTIST TERRY AT WORK
A drawing comes first

WINDOW MEDALLION
Variations are many

research, drawing, redrawing, and negotiation with an individual or a church committee before all concerned are ready to pronounce the drawing final.

For more complicated pieces, the artist then makes a low-relief clay model to guide him as he works on the details of the glass sculpturing. Then a sheet of heavy stencil paper, gummed up one side, is fastened to the glass over the entire surface. With the original drawing for his pattern, the artist traces the design through thick carbon paper to this stencil. Using a sharp tool, he cuts away all of the design that is to be sandblasted. The part which remains covered with the stencil will be clear glass; the rest, exposed, is ready for sculpturing.

NOW THE GLASS is laid on a rack at about a thirty-degree slant, much as a piece of music is put on a music rack. This rack, which is inside the booth, is separated from the artist by a heavy rubber curtain with slits cut in it so that he can reach inside to work on the glass. The big dust extractor fan is turned on, along with the sandblast machine—an up-

right cylindrical tank with a hose attached. At the end of the hose is a nozzle which serves as the artist's chisel.

Three different sizes of nozzles may be used, depending on the amount of sand that is to be directed to the glass. Tremendous air pressure drives the sand through the nozzle.

As the artist guides this over the glass and the pattern begins to appear, you marvel at the manner in which machine and artist combine to make a work of art. Features, folds of garments, and intricate details appear from under the tip of the nozzle at the guidance of this artist's hands.

All kinds of variations make this glass sculpturing pliable and adaptable. Colored and clear glass can be used, singly, or in combination. The cut, or "sculptured" part can be quite deep, or the glass can be delicately etched.

DUNCAN NILES TERRY'S glass sculpturing is well suited to modern churches. This type of decorated window lets in more light than stained glass. Hence, it is more contemporary in feeling. The work is also much less expensive than stained glass, making it possible for even a small church to possess a work of art in keeping with ecclesiastical standards. Strangely enough, this art combines well with Colonial or Gothic churches also,

PENDANT CROSS

It will be used in new Christian Endeav Building being built in Columbus, O

since the artist has been successful harmonizing his work with any period church architecture.

Art like Terry's is being used in ma Lutheran churches. Through work su as this, contemporary ecclesiastical can embody the most treasured eleme of the church in a manner that speaks the present-day Christian.

THE DANGER is not that laws may, in the end, cut us off from that body of independent and original thought that we so urgently need; it is rather that public opinion may create a situation where independence and originality simply do not emerge. That is even more serious. The greatest danger that threatens us is neither heterodox thought nor orthodox thought, but the absence of thought.

—*Henry Steele Commager,* in FREEDOM, LOYALTY, DISSENT (Oxford)

The "Flower Man" Goes the Second Mile

By RUBY DELL BAUGHER

When Oliver Ruston retired he started a new career that brings joy and beauty to hundreds of shut-ins

IT IS SAID of the greatest life ever lived hat He went about doing good. The ame can be said of Oliver Perry Ruston. He never went to college, has never written a book on philosophy or economics, and has not accumulated a million dollars—or even one-hundredth part of that amount. But there is never a day hat he is not doing something for others.

Mr. Ruston is an octogenarian. On Nov. 7, 1955 he will celebrate his eighty-hird birthday. As spry as he is, there nay be a lot more birthdays for him. He s one of the busiest men in Evansville, ndiana—one of the most self-reliant, nd one of the most humble.

NINE YEARS AGO he gave up his earn-ng-a-living occupation. Six years before nat, he became interested in a hobby nat he still follows; one that, on some ays, keeps him going from early morn-ng until after nightfall. He visits every elpless person of whom he hears, if a isit is at all permissible. He takes flowers o the old and the young, those who are ut away from the world—in hospitals, n homes for the aged, in nursing homes, nd in private homes. I am a shut-in, and know whereof I write.

At first, the "flower man," as he is alled by many, made bouquets of the owers he grew in his own garden. It asn't long until all his flowers had been ven away. He hadn't enough to go round. Besides, there is winter; there e no flowers out-of-doors in Southern diana from chrysanthemum time in the fall until forsythia and jonquils are golden in the spring. In his need for flowers, he turned to funeral homes. In a city of this size, with as many funeral homes as there are, many flowers, after serving the purpose for which they were bought, would be wasted if it were not for the "flower man."

Mr. Ruston has an arrangement with several of the funeral directors. They call him if there are flowers left over. If the deceased has been a prominent person, there may be many baskets of gay flowers, such a number that he has to make repeated trips in his car to get them all.

In summer this friend of shut-ins takes the baskets of flowers from the funeral homes to his garage. In winter he spreads a tarpaulin on the kitchen floor and places the baskets on it. When the last load is in, he begins taking the flowers apart and putting them in five-gallon cans of water. Then he removes the cushion from the back seat of his car and sets as many cans on the seat and on the floor as can be taken at one trip. He has to watch the time so as to be at the hospitals and nursing homes at their scheduled visiting hours. He can get into private homes most any time.

"Mr. Ruston, what do you do with the baskets?" he was asked. "It seems that in no time you would have such an accumulation of baskets that they would crowd you out of house and home."

"Sell them to the greenhouses," he

answered succinctly. "They won't pay me more than a few cents apiece; they say they didn't cost me anything." Then chuckling, he added, "Helps a little to pay for the gasoline. There are many turns of my old car wheels when there are a lot of baskets to distribute."

ONE SUMMER DAY, the first summer I knew Mr. Ruston, is typical of many days in the life of this cheery old gentleman. Left over from a funeral the day before were a great many baskets of flowers that the funeral director was glad to have taken away. It was near the end of that hot day when he arrived here. And it had been the kind of day that caused many a younger individual to grumble, or even to fold up, a victim of heat prostration. He came in, jauntily waving his bouquet. It was a lovely combination of gladioli, roses, and carnations. He lost no time in getting a vase, putting them in water, and placing them with their prettiest side in my direction. Then he came over and sat down by my bed. He always visits awhile when he brings flowers.

"They called me early this morning," he said, "and I started out as soon as I got some breakfast. I've been going ever since."

"Didn't you eat anything at noon?" he was asked.

"Yes, I had a bite to eat. Didn't take time to fix anything. And I've had three baths and three clean shirts today. The rest of the time I've been on the go."

"This has been a hot day. Mr. Ruston, aren't you tired?"

"No. I'm not tired!" After a brief pause he went on. "This bum knee bothered me this morning." He slapped the arthritic member. "But I've been going up and down stairs and everywhere else all day. It doesn't hurt now."

He had taken flowers to helpless ones all that sultry day and, at the close of it, he could say with enthusiasm, "N I'm not tired!" The same cheerful goo will has been repeated many times in t two and a half years I have known hi the only difference being in the chan of seasons. Furthermore, the numb of shut-ins to whom he takes flowers h increased. He keeps books, a regul accounting of each visit. In 1952 gave away 1,032 bouquets. In 1953 t number had grown to 1,819. In 1954 local paper took notice of him; it print his picture and told briefly of his though fulness to the handicapped. It broug calls and letters, making his opportu ties for benevolence shoot upward. 1954 he made 4,250 calls and on 4,1 of them he took flowers. Think of He distributed 4,125 flower gifts last ye I cannot speak for other individuals, b I can say for myself—his flowers ha brought joy to this room.

When Mr. Ruston speaks of his wi Mary, with whom he lived fifty-five yea his voice becomes husky. He calls h "Mommy." It was April of 1952 wh she died. There have been times wh he would tell something about "Momm and his voice would break. He wo quickly brush tears from his eyes and on talking. And it is said that after funeral, he spent the remainder of t April day taking her flowers to shut-i It was his way of conquering his ov whelming grief. He alleviated the lo liness that gnawed at his heart after passing of his beloved wife by trying bring cheer to others.

THE SUMMER of 1953 and June a July of 1954 were the driest in South Indiana history. The "flower man" gently tried to help his garden grow. after day he painstakingly watered plants. "This water just won't take place of rainwater," he would say, patient for the flowers to grow.

FLOWER MAN
Oliver Perry Ruston

blooms that slowly opened were too tunted to be pretty. But they were the best he could give on Sundays and other days when there were no flowers.

The drought of 1953 extended into the all, but the friend of those who needed flowers was not saying the ground was unmanageable. He wanted to dig up the plot where he hoped to have spring flowers blooming. It was too dry and hard to dent with a hoe, so he had the rock-like soil plowed. Even then there were lods too hard to break. It isn't like him to give up; he usually finds a way. He poured water into the trenches until the lods were soft. Then he and his faithful old car brought bucketful after bucketful of manure from a mile and a half away to fertilize the rows. When the soil was ready, he planted 125 feet of tulips, 200 feet of jonquils, and 150 feet of narcissi. There were a few blooms in 1954. There should be more and more for many springs to come. Many eyes will brighten and many frail hands, some withered and blue-veined, some smooth, will reach for loveliness when the blessed "flower man" visits them with spring beauty.

There are times when Mr. Ruston has no flowers at all to take to those who are confined within four walls, but he does not stay away and he does not go empty-handed. Sometimes he takes one or more apples, or oranges, or a glass of jelly, fruit juice, apple sauce, or candy.

There were three black walnut trees back of the Ruston home until a chicken brooder house, warmed by a kerosene burner, caught fire. All three of the trees were burned. Not long after the fire a sprout sprang up and, encouraged, it grew to maturity. In 1951 the little tree bore its first crop. There was a yield of 30½ pounds of walnuts after they were picked out of the shells. In 1952 and 1954 the tree failed. But in 1953 there were 34 pounds of kernels. That year Mr. Ruston used a nutcracker instead of a flatiron and hammer for cracking, an improvement over the 1951 operation, and only 90 hours were required to crack and pick out the meat. The output of both years was divided into small paper bags and given away. He did not sell a single pound. He took them to all shut-ins who were able to eat walnuts.

THIS SPRY octogenarian is asked to do a great many errands. He carries mail to street boxes and to the post office, delivers messages, and takes the not-too-handicapped ones to church. He took one inmate of a home for the aged to church the last 15 years of her life.

He was asked to take flowers to a woman whom he had not met. When he arrived, he found her alone in an upstairs apartment. She seemed quite ill. But she was hungry, she said. She asked

him to cook something. After she had eaten, he washed the dishes he had used and all the others heaped up in the sink.

"When I sit down to eat, I think of her . . . over there . . . hungry," he told me. "Just have to go back every day until she is in a hospital, a nursing home, or somewhere else where she will be looked after." He returned day after day to that upstairs apartment. He visited her in the hospital and through long months in a nursing home—until her death in 1954.

Perhaps it is only natural that some of the women patients, those who have not had much kindness shown them, get to thinking romantically of him and let him know it. "Now, Mr. Ruston! What about that?" he was asked teasingly.

He blushed slightly, chuckled, shrugged his shoulders. He loved "Mommy" too dearly to be swept off his feet by some who may misunderstand his ministrations of kindness.

Throughout his long life, Mr. Ruston has never missed many Sundays being in church—only those during "Mommy's" illness when he could not attend. If he had been like ordinary church-goers, he would have had a good excuse for staying away until he would have lost all interest. He seems to feel the need of worshiping in church every Sunday. And he goes to church looking his very best, all the way from his well-combed white hair to his neatly shined shoes.

He goes straight from church to visit as many shut-ins as he can, before returning to his home to prepare his lunch. And whether it is Sunday or some weekday, he never fails to read a few paragraphs from some devotional book beside the bed or wheelchair that holds the one he is befriending. Then he will say, "I'll offer a little prayer." His prayers are in a low voice, unassuming, most humble. He prays for the one he is visiting, for the church, and always for the President of the United States. And he never forgets to thank God for his Christian heritage, his being "well born."

Mr. Ruston is no longer in business except the business of going about doing good. Who can say he is retired? He is busier than most men half his age. Taking more than four thousand bouquets of flowers in one year to those who are confined within four walls is not a lazy man's job. He has never preached a sermon, but his everyday living has been a sermon in practical Christianity. He is the "second mile" man, the one who does not stop when he has gone the first mile that duty or courtesy demands. He goes the second mile in love for humanity.

Luther insisted that a living faith expresses itself in works of love. These good works, however, follow spontaneously and not under the compulsion of the law. And although the law itself does not change, the Christian's attitude towards the law is so utterly changed by faith that he becomes a lover of the law instead of being merely its slave.
—From *Faith Active In Love* by George W. Forell (American Press)

GO CLIMB A TREE!

By RALPH W. LOEW

If we can raise ourselves a little above the everyday level, we may see new vistas of God's goodness and everlasting love

IF ONLY GOD can make a tree, among his most beautiful creations is the cherry tree. No cherry tree is ever seen at its best until you're up in it. A person has to climb into it. No looking at it from the outside will do. No cagey admiring of it, as folks sometimes do with religion or government, saying, "A fine thing, very nice, but I've not found time for it." A cherry tree demands complete entrance.

You climb in, you stand on a ladder or perch on a limb and you are there among the cherries. There they are—lush red, bursting with juice, branches hanging full. You need a pail or an old basket with a string—anything so that two hands are free. This is the brief ecstasy of the year. All the months have gone into these few days and there is no putting off the moment. There is a time to pick cherries.

The New York *Times* recently reported that a man at sea level, with normal eyesight, could see about 2.9 miles. At the height of a normal cherry tree that would mean that you ought to be able to see 3.5 miles. I'm not sure just what that advantage that can be. If you're just in your own back yard, from normal vision you can see how the neighbor's beans are doing. From the height of a cherry tree you can see clear down the block. That may be interesting. Obviously, we need something to give us a lift from the events in which we are so completely immersed.

Friederick Rittlesmayer, a famous teacher, once described prayer as the experience of climbing a tree. He said that if you're lost in the woods, you ought not to go wandering around in circles, getting panicky and hysterical. You ought instead, to climb a tree and see where you've come from, where you might go, and wait for help to find your way. Prayer is such a moment when one is pulled out of lostness and altitude is given for the understanding of one's personal landscape.

A CHERRY TREE is one of those beauties of life that one takes for granted. How could we ever guess that this little tree, capable of living in a back yard as well as in an orchard, could have such continuing beauty. We take it for granted. Do you remember that flash of insight expressed one day by Sara Teasdale?

"How many million Aprils came
Before I ever knew
How white a cherry bough could be."

Yet, there it is—white in the spring and full of fruit in summer and bringing a kind of calm because of its regular cycle of fruitage. How many times we hope for a sense of regularity in people's reactions. a sense of trust in one's self. If one could take the resources of life and spill their generous fruit of faith and love, like this limb bent low which welcomes bird and man! It was such a musing as this that brought Alfred E. Housman to write:

"Loveliest of trees, the cherry now
Is hung with bloom along the bough

And stands about the woodland ride,
Wearing white for Eastertide."

Then, wondering about the fact that the years were running on—he was twenty then—he wrote:

"And since to look at things at bloom
Fifty Springs are little room,
About the woodlands I will go
To see the cherry hung with snow."

TO HAVE THE EYES to see beauty, to appreciate loveliness, to share creative goodness will never be easy. It takes a poet to show it to us, a child to revel in it, a person of great resources to do it. There are days when a quick glance at the newspapers makes one wonder whether we can ever find our wa through to any decency and honor Blessed be the person who at that mo ment can see some cherry tree, or som point of reference where he can cente thoughts and find perspective and a calm view of life.

Once in the mists of time, God looke upon the earth and called it good. A through the history of mankind, there i the stirring memory of the goodness c life and the struggle to interpret its good ness in thought, word and deed. We mu our chances—spoil the dream and trea life as though we were vandals tearin the branches from the trees, tramplin the cherries under foot. Despite thi there is yet that restless search for truth that has impelled the best of science, th finest of philosophers, the noblest o searchers for truth. God speaks in sim plest things, and when a man has bee held by truth, he knows that there is th call of God for him. To see this, we sha have to know what it means to be bor again—to see with new eyes.

This is more than nostalgia. It's th memory of the cherry trees in the back yard, and the fun of picking cherries— the memory of the cherry pie that stoo on the table in the kitchen and of th family gathered together. It's the fai that God does have something to say us. When we've been able to understan some of life's simplest gifts, we shall be ter understand his wisest teachings. S come along—let's pick some cherries.

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A DEMOCRACY cannot stay alive if the people in it do not urge change when change is necessary; it cannot grow unless the people have vision. Therefore, reformers, prophets, poets, and protest groups belong to the democratic way of life. If a man does not like them he does not like democracy. —LILLIAN SMITH in *Now Is the Time* (Viking)

Days Will Be Different Now

By LLOYD SVENDSBYE

After eleven years' struggle to keep her family together, a German mother will have a chance for happiness in America

IT WAS RAINING outside and rather muddy. A little way up the mountainside, large patches of snow reminded one that winter had not quite made its exit.

A little German woman—let us call her Mrs. Maria Bahr—from Rumania was making her way through the rain to a low, brown barracks on the outskirts of Salzburg, Austria, where the Lutheran World Federation has its offices.

Her shoulders were a bit stooped. Her coat was very worn. But her step was quick and she moved like a woman of energetic determination. She was humming a folk song and smiling rather broadly.

AS SHE ENTERED the LWF offices, she excitedly displayed a letter which told the good news for which she had waited for years: her visa had arrived. Everything was in order for her to emigrate to the U.S. with her two children under the Refugee Relief Act. It seemed that life was about to change. And life had not been too kind during the past 12 years.

The nightmare which had begun in 1943 was about to end. In that year her husband was forced into the German army to replenish the crumbling Nazi forces. He left, never to return. Bullets mowed him down in July 1944.

This tragedy left Mrs. Bahr a widow with a six-year-old son and a four-year-old daughter, and with little outside help to run the small farm. She did not have time to brood over her difficulties, because a few months later the oncoming Red troops forced her to evacuate home and flee.

That was in the late fall of 1944. Together with her parents, a brother and two other families, she packed a wagon with blankets, meal, meat and potatoes, and headed West. Behind the wagon they tied a cow to provide milk for the children. Only the very youngest rode in the wagon. Everyone else walked from dawn until dusk, through rocky mountain roads. At night they slept under the stars or the clouds. Sometimes they were given an extra blanket by Mother Nature —snow.

AS THE WEEKS DRAGGED into months, the food gradually dwindled. The meal was gone and there was no meat. The potato sack was empty. So they sold their cow and pushed on.

The horses, thin and tired, moved more slowly each day. They lost their shoes and became footsore. They lacked the

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Mr. Svendsbye is a graduate student serving with the Lutheran World Service resettlement office in Austria.

strength to pull the wagon up the highest hills, so both men and women had to push. One by one, precious items were tossed from the wagon to lighten the load. The children, too, were forced to walk. And as the Russians came closer, the refugees were forced to travel day and night until they were so tired they could go no farther.

Finally, in lower Austria, the horses played out completely and had to be sold. But the plucky refugees kept going —pushed by fear and pulled by hope for something better.

All this transpired eleven years ago. But the intervening years offered little better.

ARRIVING IN SALZBURG, they found a home in the barracks. The tiny 8 x 10 room had to be shared with four relatives, making a total of seven occupants in one room. For nearly two years Mrs. Bahr was unemployed, except for an occasional chance to work on a nearby farm.

Not until 1947 did she find steady work. Then she got a job knitting stockings and has been employed by the same firm ever since. By knitting, she has earned enough money to keep her children with her, to feed and clothe them and to send them to school.

Pleasure has never been allowed to break the monotony. For eight years six days a week, Mrs. Bahr has left her little barracks room at 5:45 in the morning to catch the train to work. For the first four years, she worked until nine but recently, she has left work at six. Then there was the train ride home, the walk through rain or snow to the barracks to begin her housework and repeat the schedule the next day.

For a time the children were at school. Lately, they, too, have had jobs. The son works as a plumber's apprentice at $ per week. The daughter is a seamstress helper at about the same wage scale.

THIS STORY is typical for a refugee family, except for one thing: the final outcome. This family has an assurance and a visa under the U.S. Refugee Relief Act. They can emigrate. No longer will they have to work one hour per day just to buy a quart of milk. They can look forward with hope and a feeling of security. They can smile because the monotony is about to break and the tide of disappointment are about to turn. They can make plans because they know they have a job waiting for them, and they can await the time when once again they will have a place to call home.

IF, IN THE SECOND HALF of the twentieth century, the Western peoples have lost all their visions and dreamed all their dreams, then the world is open to the powerful myths of the totalitarians. The society which they picture may be in many respects a nightmare, but nightmares are potent in a world without good dreams.

—BARBARA WARD in *Faith and Freedom* (Norton)

A MAN'S SUNDAY SELF and his weekday self are like two halves of a round-trip ticket: not good if detached.

Emma Decided to Smile

By FLORENCE DUNCAN LONG

When she decided that it was not necessary to be lonely and depressed her life became filled and useful

EMMA BLAKE awoke with a sad heart and a dull headache. As she tried to eat breakfast in her sunny kitchen, she remembered the many happy meals she had eaten with her family, and of how much they had all once needed her.

"I am not helping anyone now," she thought. "Perhaps I should have stayed in the old home town, for there I could at least have been useful in the Women's Society." In this new, strange city, how she missed the companionship of her friends and the fellowship of her church. To replace them there was only her five-day-a-week job and this lonely apartment.

EVERY SATURDAY Emma cleaned her small apartment, then went to market to buy supplies for the week, and took care of other necessary errands. As she sat at her kitchen table making a list of things she needed, she listened to the happy songs of the birds and to voices of children playing in the yard next door.

"Today I'll not give in to sadness," she decided. "As I walk along the street, I'll smile at everyone I pass who looks lonely. Perhaps I can help someone else who has a heart heavier than mine. After all, in a place like this there *must* be people who are even lonelier and more depressed than I am."

The first person she met was a nicely dressed, prosperous-looking lady. She thought "Well, she doesn't look as if she needs cheering up, but I'll smile anyway." The lady smiled back pleasantly. Next she passed a frail, shabby-looking one, who looked as if the problems of life had overwhelmed her. Emma gave her a friendly smile and was rewarded by seeing the weary face illumined as if a candle had been lit in back of the tired eyes.

Then two small children came along who reminded her of her own grandchildren. Emma said, "Hello there, how are you this morning?" The children stopped and told her about the puppy they were leading on a leash and of their baby brother at home.

ALL THE WAY to town she smiled at anyone who looked in need of a friendly greeting. When she reached the shoe repair shop (her last errand) she realized that the feeling of despair as well as the headache were gone. She said, "Thank you, God, for helping me today."

When she went to Sunday school the next day, she told the busy superintendent, "I have not taught in the Sunday school for a long time, but if at any time you need me, I'll do my best." She learned of a club whose whole program was to help handicapped people, and she joined that.

One thing led to another. New friendships filled in her empty hours. Enrollment in adult education classes opened up new avenues for study. Life became a blessing once more as she realized that there's faith and courage, love and friendship if you only look for it in the right places.

EXPECTATIONS

BY THE TIME we started to vacation school, I had done a good day's work. Fortunately, the children are so glad to have me go, they pitch in and work as though each one had a specially built-in dynamo.

"You know," observed Karen, "if you weren't going, I wouldn't have gone one step this year. So many kids said they were too big to go I might have listened to them."

I smiled and said nothing. Having her want me to go was very nice. No use letting her know just how my mental processes had worked, but certainly her objections had had a lot to do with my going. Not everything, but a lot.

"WHAT HAPPENS," Pete wanted to know, "if a thunderstorm comes up? Do I get my class to come home with me and take down the wash?"

"Let's cross that bridge when we get to it, shall we?"

"Make sure your department has some news," Karen broke in. "I'll come down right after the play period to get a report on what they are doing."

"Remind me of that, will you, Pete? When we have reports of the committees, we need to make sure the publicity committee has some ideas."

"If you had a boy for president, you wouldn't have to do so much work like thinking of things like that yourself. A boy would think of a few things. Those girls just do what you tell them—no initiative."

"But if you boys had taken a little advice from some of the leaders, we wouldn't have all girls for officers. No matter how we tried to tell you not to nominate so many boys, you put up three or four for every office. The girls caught on and only put up one or two."

"Did this class do it too?" laughed Karen. "That's how we did in the junior department. Now we don't care. We vote for the person we think can do the job best."

"But boys can do things best!" Pete protested.

"Some things, yes. But if the girls catch onto the voting best, it shows they must be a lot smarter. Still," she tossed her curls, "I like having a boy for president. It looks better."

AT THE DOOR of the parish building we separated to go to our various departments. Inside the junior room, I met "Mrs. Sym," as the young people have named the bride of our assistant pastor, Paul Symmonds. Behind her the room stretched empty and still, an aspect that wouldn't have much longer. I noticed that over her crisp cotton dress she had donned a paint-stained smock. "I see you've come prepared," I commented when we had made the usual remarks about the beautiful day and who could be anything but happy with such weather.

"Yes," she laughed, "I've worked with juniors before. I've learned the hard way that their aim is not always as good as their intention."

"I like that!" snorted Pete, then he stopped short. "Come to think of it, I

a good thing those poster paints are washable or I'd have pants with green stripes."

"Do you want me to work with the same group of youngsters I had yesterday? The ones who were working on the mural of the leaders of the early church?"

"I think they'd like to have you stay with them. They seemed interested all right. Be sure to check with them on the facts behind the actual picture."

"You're so right! I noticed that some of them knew the whole story of St. Paul's shipwreck. Others were just painting a boat or the shore line without knowing or caring why."

PETE NODDED WISELY. "They're the ones who only come because they want to be in the play period. Or their parents make them."

"Any suggestions?"

"Just let them come along. They'll catch on after while." He may have had more wisdom to offer us but some of his friends appeared at that moment. "Hey, you guys, come on help fix these chairs for the circle. Then we can have a catch before school starts."

Mrs. Sym looked at me questioningly. "I thought they might want to paint or look up some things until time to start."

"Those next children just coming in the door probably will. The first ones were the muscle crowd. Not that you can seriously divide them that way."

"You know them better than I do. I'll follow your lead."

AS IF ON SIGNAL, more children, the high-school helpers, and the other adult leaders, poured into the room in a continuous line. I moved over to the worship center where the junior altar guild was setting to work arranging the "altar." Mrs. Sym headed for the painting corner. Blanche Lightman waved to me across the room, but we had no chance to talk as several youngsters wanted help hunting for things in our "library."

It wasn't till after the morning session was over that I had a further conversation with Mrs. Sym. Even during play period we were kept busy, although a pair of high school boys were in charge of the active games. Still, there were the shy boys and girls to be drawn into the fun, the cut knees to be bandaged, the drinking fountain to be supervised, the youngsters who were too intent on finishing the workbook who must be urged into the open air.

"I knew it wouldn't be a rest cure," Mrs. Sym laughed, "but no one told me it would be such a rat race as this."

"We keep it a secret or we'd never get any new workers."

"Oh, I don't know. It's a bit breathtaking, but rather exciting."

KAREN APPEARED in the doorway, notebook in hand and pencil behind her ear, still every inch the reporter she'd become for the *Vacation School Herald.* "May I have the key? I'll go home and put sandwich stuff on the table. I have to be back this afternoon to help Pastor Sym run off the paper."

"So there goes our afternoon swim," his wife laughed.

"Oh, no. He's going to take the ones who come back to help for a swim."

Karen took our doorkey and hurried off. Through the window, I saw Susie and Pete and Vaiya Carlson join her.

"Isn't that little Vaiya the most adorable child? Maybe I shouldn't tell you, but she informed me that Pete is much better in vacation school than in regular school, because here everyone expects people to be good."

"Did she really? I think she has something there—but perhaps Pete's public school teacher has learned about him the hard way."

A CHRISTIAN DICTIONARY

By PHILIP R. HOH

"CANON" (II)

IN THE EARLY DAYS of Christianity there was no official New Testament. There were only various collections of Gospels and Epistles. These were usually the property of the larger Christian churches.

Then a man by the name of Marcion began to teach an odd form of Christianity. Marcion believed that the religion of Jesus was entirely different from the religion of the Jews. When Marcion studied the Old Testament and then the New, he came to the conclusion that there were indeed two different gods, the god of the Jews being inferior to the god revealed by Jesus.

Marcion felt that the Old Testament should be abandoned entirely and replaced by a Christian Bible. In order to put together this Christian Bible for himself and his followers, and also to help prove his disputed beliefs, Marcion made his own collection of documents. His "Bible" consisted of ten letters of Paul and the Gospel of Luke. Other writings he discarded.

THE CHURCH of that time (about A.D. 150) rejected Marcion's teachings as a heresy, but his idea of a Christian Bible took hold. A Christian scripture was increasingly needed as Marcion's and other heresies arose and supported themselves from writings abroad at that time. Furthermore, these heretics wrote some fantastic stories about Jesus' life and claimed that these had really been written by venerated apostles. Confusion was mounting. Something had to be done. A New Testament canon needed fixing. But what books should be included?

The most important writings were universally accepted from the beginning. Nobody except a few heretics questioned these: the four Gospels, the Epistles of Paul, the Book of Acts, the First Epistle of Peter, and the First Epistle of John. But there were questions raised as to what tests the other works should pass. One of the most prominent churchmen of his day, Irenaeus (A.D. 180), suggested that a writing had to have an apostle as its author in order to be included. This rule eventually had to be modified or else two of the Gospels could not have been included.

Furthermore, said Irenaeus, the teachings of any book must conform to the basic and generally accepted understanding of Christianity held by the church. And as an added protection he suggested that the book must be vouched for by at least one of the leading churches. The assumption here was that, since the leading churches had been founded early and by the apostles themselves, the chances were that they would be in a good position to know which books in their possession were genuine.

THE FIRST OF THESE three tests gave the most trouble. Certain books seemed to have little value and yet were written by an apostle. Should they be included? Other writings, notably the Book of Hebrews, contained valuable material, early in origin, and yet were not written by one of the apostles. Eastern churches wanted Hebrews included. Western ones hesitated. Finally a compromise was reached. It would be included among the Epistles of Paul, who might possibly have written it.

Revelation was another book which the church wanted to include, but which had a struggle getting into the canon, this one not because of its authorship but because of its teachings. A wild heresy called Montanism placed so much emphasis on the coming end of the world, that for a while all such "apocalyptic" ideas were discarded, and the Book of Revelation almost went along with the trash that was rightly thrown out. Of those finally included in the New Testament, Jude and II Peter were the least sure because authorship was disputed.

THE CHIEF TROUBLES were caused by books that have now disappeared from our Bible, the apocryphal New Testament books. The Epistle of Barnabas, the First Epistle of Clement, and the Shepherd of Hermas are among those which were almost included, but not quite. Some of the unusual stories about the early life of Jesus and other questionable details that Roman Catholics sometimes adhere to come from these discarded books.

In the year A.D. 367 the leading man in the whole church, Athanasius, issued his famous "Easter Letter" in which he listed the books he felt should form the New Testament. These are the ones we now have in our canon.

Time and use has shown that God guided these churchmen to select the best writings and reject those of lesser value. The hand of God often works slowly and though men may sometimes see nothing but confusion, God works effectively. The canon of both Old and New Testaments is truly an inspired selection.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Marry?

QUESTION: A little more than a month ago I met an attractive girl. I invited her and her girl friend to my home and they came. When I asked whether I could see her again she said there was something she wanted to tell me. She is a divorcee. I dated her several times because I did not want to make a hasty decision. I have come to love her very much. She is an excellent girl and desires to make a good Christian home.

Verna and her husband were married two years before the divorce, though they lived together only three months. When he deserted her he said he was going back to his mother. She made several attempts at reconciliation but failed. The last time she went out to his home he asked her whether she wanted to go for a ride. She agreed, thinking he wanted to talk things over, but that did not happen. He took her back to the apartment where they had lived and then told her to "get out." He told her he loves his mother more than her (his wife), and didn't want to see her again.

If I should marry Verna would it be a Christian marriage?

REPLY: If the facts are as you relate them, your marriage to Verna would be Christian. Our church recognizes malicious desertion as a basis for divorce, as far as the innocent partner

is concerned. In such cases pastors may perform the marriage ceremony for the innocent person, after a lapse of a year, with the blessing of the church.

Take your time to making this decision. Precipitate action may yield deep regrets. You have had very little time to get acquainted with this lady. Have you raised the question as to why this man is taking such a violent attitude against his wife? Is there anything in her personality or practices which contribute to his disaffection? If so, the same irritations or weaknesses may show themselves again after you marry her, and cause trouble. It is possible that she is blameless, but this question deserves your serious consideration and investigation.

Hand-me-downs

QUESTION: A relative who has seen better days has an eight-year-old daughter to whom outgrown dresses are given by her mother's friends. Mildred resents having to wear used clothing. How can her mother reconcile her to this needed practice of economy?

REPLY: The attitude of Mildred's mother is just as important as that of the girl—perhaps more so. If she feels humiliated by the receipt of this well-meant help and resents the whole situation, Mildred will certainly sense it. Her immaturity and failure to understand the necessity may encourage rebellion. The mother, by recognizing that clothing outgrown before it is outworn should be used by someone, and by being glad for the help, can readily call forth a similar response from the girl.

Mildred can be further helped if her mother invites her suggestions as to alterations which are to be made on the dresses. Such self-expression is generally wholesome. The girl will have other clothing needs, such as hats and shoes, which will have to be purchased. In the buying of such items Mildred's preferences should be given consideration, and as far as possible they ought to be her selections.

A wholesome pride, or self-respect, is desirable in any person. In the case of children the attitudes, bearing, and words of their parents are the key to the right sort of development. False pride and resentment on the part of parents may do children real damage.

Fear of doctor

QUESTION: Ted, six years old, is afraid of the doctor. He puts up a fight any time he has to go to the doctor's office. This whole thing began when he had a painful experience in the office when he was three years old. I am puzzled by the situation and have come to dread it as much as the boy.

REPLY: Every one of us dreads the repetition of some pain which we remember. A child of six is not able to understand that pain is sometimes unavoidable in trying to prevent or cure some condition which may otherwise become more painful and serious. If you will keep calm it will help the youngster, and if you have won his confidence he will trust any assurance words you give him. When it is necessary to visit a physician's office do not mention it too far in advance. When the time comes, go through with the visit in a casual way, and with a minimum of discussion. The whole experience may be made less disagreeable if it is followed by another event which the child can enjoy, and it will leave a more pleasant memory with which to deal on the next occasion.

Tillich as a Preacher

The New Being. By Paul Tillich. Scribner. 179 pages. $2.75.

The thoughtful Christian in America reaches eagerly for any piece of writing from Paul Tillich. Perhaps no one else in our national Christian community has a firmer grasp on both theology and philosophy. *The New Being* is a companion volume for the earlier work, *The Shaking of the Foundations*. Both are small books of sermons and religious addresses incorporating, reflecting, and applying the insights of Dr. Tillich's rich mind and spirit. *The New Being* presents his answer to the questions which he developed in *The Shaking of the Foundations*.

This new volume is divided sharply into three sections presenting the New Being in terms of "Love," "Freedom," and "Fulfillment." In twenty-three brief sermons, most of which were preached in colleges and universities, Dr. Tillich describes the new creature in Christ. "What is this New Being?" he asks. "The New Being is not simply something that takes the place of the Old Being. But it is a renewing of the Old which has been corrupted, distorted, split and almost destroyed. But not wholly destroyed. Salvation does not destroy creation; but it transforms the Old Creation into a New one. Therefore we can speak of the New in terms of a *re*-newal: the threefold re,' namely, *re*-conciliation, *re*-union, *re*-urrection."

In describing this New Being he considers, What Is Truth?", "By What Authority?", Faith and Uncertainty," "Is There Any Vord From the Lord?", "The Meaning of oy," "Love Is Stronger than Death," and ther questions relevant to the life of the Jew Being.

In the sermon, "The Paradox of Prayer" Romans 8:26-27), Prof. Tillich begins oldly, "This passage of Romans about the pirit interceding for us 'with sights too eep for words' belongs to the most mysrious of Paul's sayings. It expresses the xperience of a man who knew how to pray nd who, because he knew how to pray, aid that he did *not* know how to pray." hat kind of preaching, characteristic of very sermon in the volume, is its own ear challenge to the extremes rampant in Protestant preaching today.

It is a challenge to the so-called "Gospel preacher" whose simple Bible stories fail to point up the relevance of God's Word for troubled sinners in this chaotic age. It is a challenge to the "self-help preachers" who proclaim Christianity minus the Cross of Jesus Christ.

These sermons will hearten and enrich the parish pastor who struggles daily in prayer and hard study so that he is enabled to communicate something of God's saving Word to man. And they will sear the conscience of any preacher who dares to offer "everyday psychology," shallow moralisms, or cold doctrine as substitutes for the whole Word of God which calls men and nations under judgment so that they can recognize their spiritual need and accept humbly God's hand of reconciliation in Christ.

This book will stretch your mind, warm your heart and excite your soul.

Lancaster, Pa. WALLACE E. FISHER

Reply to Cullmann

The Primacy of Peter. By Charles Journet. Translated from the French by John S. Chapin. Newman Press. 144 pages. $2.75.

This book is a Roman Catholic answer to the widely discussed book by Oscar Cullmann, *Peter: Disciple, Apostle, Martyr*. It is unfortunate that the mental combat does not take place in the arena of exegetical and historical fact, where Cullmann's challenge was given. Instead the professor of dogmatic theology in Fribourg rejects—rather than disproves—the arguments of Cullmann by an appeal to "dogmatic certainty" that

he considers more authoritative than historical facts. While members of the Roman Church may find this satisfying, Protestants will remain unconvinced.

Journet presents what he regards as "two irreconcilable concepts of Christianity." Luther and later Protestants have also regarded the difference between the Roman and Evangelical churches with such seriousness, of course, although they have described the conflict differently. It is to be hoped that their understanding of Romanism does not seem as unreal to a follower of the church as Journet's "description" of Protestantism seems to this reader.

The second portion of this volume deals with the precise nature of the mission and place that our Lord gave to Peter. There are a few keen thrusts at weaknesses in Cullmann's presentation, but again the author's chief reliance is on dogmatic conclusions of Roman theologians and councils.

No reader can fail to note appreciatively the irenic spirit of Monsignor Journet and his genuine desire to establish fruitful channels of communication between these two branches of Christendom. But equally evident is the fact that its representatives do not speak the same language. Journet and Cullmann do not debate; they do not even meet.

JOHN SCHMIDT

Columbus, Ohio

How to Read with Zest

Reading Aloud Effectively. By Ben Graf Henneke. Rinehart & Co. 481 pages. $6.75.

In 15 chapters the author not only discusses the skills necessary for those who wish to read aloud effectively but tells how to achieve those skills, and does it clearly and simply in conversational style.

He arranges his material in three sections: Part I deals with understanding and preparing material which is to be read. Part II analyzes the techniques of communicating ideas and emotions, and gives helps for the effective use of the body and the voice.

Part III consists of over 200 pages of varied and fresh material for practice in reading; to which are added further lists of selections and an extensive bibliography.

Of particular interest to church peopl would be the section under "Special Readin Problems" dealing with biblical material Here the author properly advocates "sim plicity, naturalness and sincerity."

This is a sensible, practical book whic should be of great help to parents, teachers preachers, all those who "need help to de velop skill in reading aloud." For colleg students the books by C. C. Cunningham Charlotte Lee, and Wayland M. Parrish ma still be preferred. Goals of college courses i interpretation can scarcely be served in th brief space given to the classics and by th fragmentary nature of many of the excerpt Mr. Henneke has included in his practic material. I find this the one flaw in a tex which is crammed with practical, down-to earth, tested advice on how to read with zes

SARA A. HAWKINSON

Midland College

Antidote for Fear

The Hope That Sets Men Free. By Howar Conn. Harper. 192 pages. $2.50.

Too often we live according to our fea rather than by our hopes, Dr. Conn believe In the present world situation many of o actions are regulated by fear of Soviet Ru sia or fear of world government, rath than by constructive and hopeful plannin In race relations, fear stampedes men in avenues of prejudice, when hope would le them into paths of love and justice.

Since the Evanston Assembly, "The Chr tian Hope" has been a lively topic. N many clergymen have had the temerity preach a series of sermons on the subje Dr. Conn's book therefore fills a uset place, presenting in semi-sermonic fo (they might be sermons but they are r labeled as such) a practical discussion the importance of hope in the life of tod

There are common aspirations in the liv of men—trust in scientific progress, in c tural achievement, in government-sponso security. But the chief hope lies in t simple, straightforward assurance of t Christian faith. Herein is hope in time trouble, hope for a better world, hope the future life.

A. P. S

LETTERS TO THE EDITOR

Misleading

SIR:

A recent news item (THE LUTHERAN, *June 22*) stated that "approximately 1,500 of the ULCA's 4,300 pastors do not participate in the Contributory Pension Plan. This figure is misleading.

It is true that 2,797 of the 4,300 ULCA pastors have active accounts in the plan at the present time. By simple arithmetic it would therefore appear that 1,500 are outside. But this is wrong. Included in those 1,500 are approximately 500 pensioners, now receiving pensions from the ULCA; about 300 inactive or lapsed members of the plan; and about 100 foreign missionaries who were not included in our survey because their salary scales are so different from those of parish pastors. Taking these facts into consideration, we see that only about 600 of the ULCA's 4,300 pastors do not participate in the Contributory Pension Plan. This is a more correct figure.

Philadelphia GEORGE H. BERKHEIMER

(*We appreciate Dr. Berkheimer's help in getting the figures straight.* ED.)

Irrelevance

SIR:

In the review of my book, *A Layman's Guide to Protestant Theology,* there is one error . . . (it) says "An interesting irrelevance is that the pastor, now a Friend, was at one time assistant to the pastor of a Richmond Hill, New York, Lutheran church."

This is probably an equal irrelevance, but the correct statement is that I am not now a Friend. I am still a member of St. John's Lutheran Church, Richmond Hill, New York . . . I am proud of my Lutheran membership and I wished to put the record straight. WILLIAM HORDERN

Swarthmore, Pa.

Hollywood's Bible

SIR:

"Cecil B. DeMille has searched the Scriptures for his movies," says a recent head in THE LUTHERAN. Yes, he has—for plots. But I'd hate to send my child to those pictures in order to help him learn the Bible . . . Do these combinations of sex and heavy drama bear any but the slightest resemblance to the Bible story?

The quantity of sex that goes into one of these pictures is offensive to decency; that they bear scriptural titles is nauseating; that an article condoning them should appear in a supposedly Christian publication is unthinkable. A. DOUGLAS ALLEN

Aspen, Colo.

Available

SIR:

The Rev. Kiyoshi Tanimoto, Christian pastor from Hiroshima, Japan, is in this country for a period of six months or more and is available for speaking engagements in churches and before lay groups. A survivor of the atomic bomb, Mr. Tanimoto has brought to this country 25 Hiroshima girls for plastic surgery. The girls were terribly burned and disfigured by the atomic blast and the fires which ensued.

Pastors and lay groups interesting in having him speak should contact the Hiroshima Peace Center Associates, P.O. Box 24, Orange, New Jersey. GLENN D. EVERETT

Washington, D. C.

THE CHRISTIAN is not one who has gone all the way with Christ. None of us has. The Christian is one who has found the right road.
—CHARLES L. ALLEN in *When the Heart Is Hungry* (Revell)

CENTRAL STATES

Most Midland Graduates Plan Further Studies

By PAUL C. WIEGMAN

OMAHA—Graduate study is in the plans of nearly all of the 30 Midland College seniors who responded to a survey concerning their future. The graduates—average age 22½ years—represented more than half of Midland's 54 students who completed college training this spring.

Sixteen of the students said they would begin graduate study this year, while seven plan further study later. Two were still undecided as to their plans. Twelve want to become teachers, two will take up parish work and one will study for the ministry. Others will go into the business world, research work and clerical jobs. Expected yearly income ranges from $10,000 for a prospective sales manager to $1,800 for a parish worker.

CORNERSTONES were laid for First Church, Wilbur, Neb., and Reformation Church, Wichita, Kan. The ceremony in Wilbur on April 17 was attended by 200 persons. Pastor Henry C. Cordts placed the stone. Dr. T. J. C. Schuldt, public relations director of Midland College and a former president of the Nebraska Synod, spoke. The cornerstone for the first chapel unit of Reformation Church, Wichita, was laid May 15. Pastor Theodore H. Althof, president of the Southwest Conference, preached.

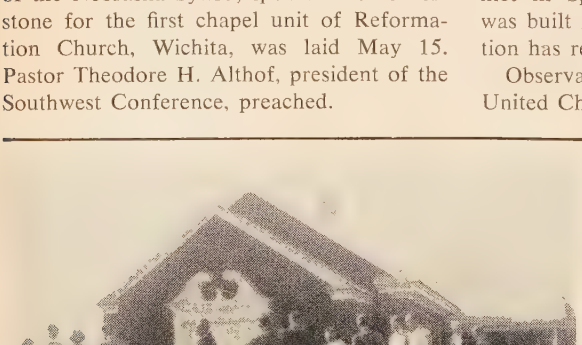
Ground was broken for St. Mark's church building in Bloomfield, Neb., May 22. Speaker for the occasion was the Rev. Richard L. Jobman, St. John's, Norfolk. Henry G. Knaub is pastor.

Organization of the audio-visual aids library in the Central States Synod has been announced. Congregations which pay membership fees to the library can obtain films from its two depositories, one in the Omaha Church House and one in Ellis, Kan.

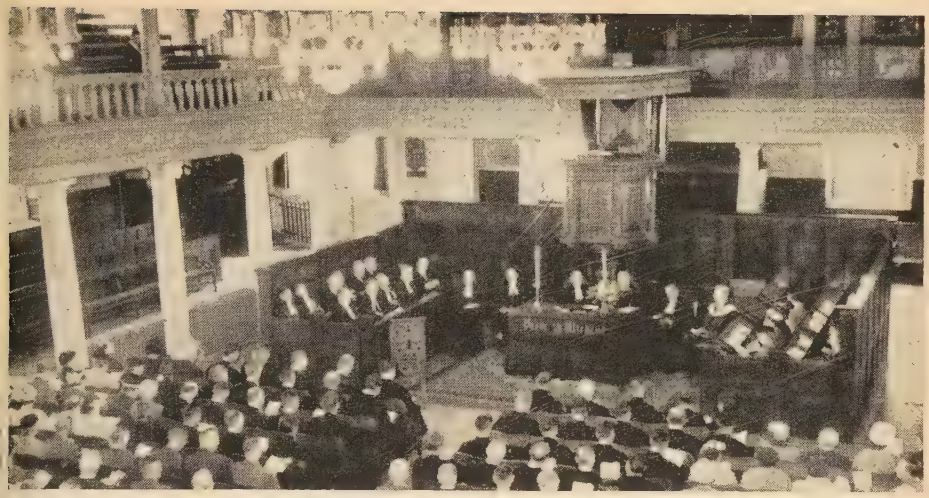
Salem Church, Fontanelle, Neb., celebrated its 95th anniversary June 19. Central States Synod President C. H. Zeidler and Midland College President Paul W. Dieckman spoke. A display of historical materials illustrated the growth of the congregation, organized under the leadership of Henry Sprick, one in a group of pioneers who had purchased a tract of land from the Omaha Indians in 1855.

Services were held regularly in the settlement since 1860 by Missionary Henry W. Kuhns who came by ox-wagon from Omaha every two weeks to officiate. Worshipers met in Sprick's log cabin until a church was built in 1865. Since then the congregation has replaced its church twice.

Observance of the 20th anniversary of United Church, Scribner, Neb., was on Ma



CHURCH was dedicated May for Good Shepherd missio Dallas, Texas. Brick veneer chap seats 140, cost $31,000 to bui Pastor of congregation, organiz in 1953, is Carl J. W. Deithlo



DUTCH AND AMERICAN customs mingled when the president of the Lutheran Church of the Netherlands, Johannes Petrus van Heest, received the honorary doctor's degree conferred upon him by Wagner College, Staten Island, N. Y., at the Old Lutheran Church in Amsterdam. It was the same room in which just 300 years ago Paulus Schrick, prominent Lutheran layman from New York, got assurance of help from Amsterdam Lutherans—Bibles, pastors, money—for the two budding New York congregations. Help from Holland continued to arrive in the New World for nearly a century. As the congregation gathered June 6, presentation was made by Dr. Harry J. Kreider (bottom right), acting for Wagner College. Dr. Kreider recovered records of New York Lutheran churches' earliest years in archives of Amsterdam church. Church's archivist, Dr. Simon Hart, who received Wagner's honorary degree in 1952, is at left, Dr. van Heest in center.

L. Synod President Zeidler preached.

PLANS for the Central States Synod Brotherhood convention on Sept. 27 are now being completed by the executive committee. Banquet speaker will be Merwyn C. Fuss, JLCA Brotherhood president.

Results of the attendance campaign sponsored by Protestant churches in Atchison, Kan., between Ash Wednesday and Pentecost were termed disappointing by Pastor George L. Search of St. Mark's Church. Despite increased publicity, attendance averaged 192 as against 212 for the same period last year.

LLINOIS

Retiring Pastor Keller Honored By Community and Church

By JOHN E. COOPERRIDER

CHICAGO—Church and community joined in paying tribute last month to Dr. Ezra Keller, pastor of St. Paul's Church, Hillsboro, who retired after 60 years in the ministry spent entirely in the Hillsboro parish. service, with Illinois Synod President

ILLINOIS . . .

Harmon J. McGuire as speaker, marked his retirement June 5.

Dr. Keller preached the first time at St. Paul's—the synod's first church built under the direction of pioneer missionary Daniel Scherer—in the summer of 1894 while home on vacation from Wittenberg College. He graduated the next year and returned to St. Paul's as its pastor.

Dr. Keller also filled the pulpit of the neighboring Ware's Grove Church for 59 years, was president of the board of trustees of Carthage College, and for six years president of the old Synod of Southern Illinois.

Seven men went into the ministry during his pastorate. One more is studying at Western Seminary now. Still active in the Lutheran ministry are the Rev. T. E. Holland of LaOtto, Ind.; the Rev. Foster L. Cress of Walton, Neb.; and the Rev. Hugh Paton of Anna, Ill. The student is John Heidbreder.

Dickson Terry, staff correspondent for the *St. Louis Post-Dispatch*, in a full-page feature article, described Dr. Keller as being, "as much of an institution to the people of Hillsboro as the courthouse or the church itself."

A noteworthy tribute was paid to Dr. Keller by 51 merchants of the community who published a full-page ad in the *Montgomery County Journal* under the headline: "Well done, thou good and faithful servant."

St. Luke's Church, Park Ridge, honored Pastor and Mrs. Walter D. Spangler, on the occasion of their 40th anniversary of service to St. Luke's. Dr. McGuire was the speaker. Tangible tributes included a new car and a generous check.

Sixty-five graduates received bachelors' degrees at Carthage College May 30. Speaker was Judge Luther W. Youngdahl of the United States District Court in Washington, D. C., recipient of an honorary degree from the college this year.

St. Paul's, Waukegan, the Rev. Alden L. Salstrom pastor, dedicated its new church. Built at a cost of $180,000, the church is of modified English Gothic design and seats 230 in the nave . . . Groundbreaking services were held at: St. Matthew's, Princeton, the Rev. Ervin T. Beaver pastor, for a new church May 22 . . . St. Mark's, St. Louis, Mo., the Rev. William A. Hover pastor, broke ground for an addition to its present building, June 12 . . . Norwood Park Church, Chicago, the Rev. Alvin E. Fess pastor, began a $90,000 educational and recreation unit, April 24.

St. Mark's Church, Nokomis, the Rev. John Miller pastor, celebrated its centennial June 5 and 12 with two sons of the con-

(*Continued on page 40*)

PLAQUE commemorating older Lutheran Seminary in Americ Hartwick, was unveiled at S John's Church, New York Cit June 5. The seminary was founde 1797 in John Christopher Kunze parsonage on church's present l cation. Last classes were held 1940. St. John's observes 100 anniversary this year. Pastor Fred P. Eckhardt (right of plaqu shown with church and lay leade who attended marker ceremor

PEOPLE IN THE NEWS

PASTOR H. E. KOCH

APPOINTED to the newly created post of development secretary for Wittenberg College was the Rev. Harold E. Koch of Covington, Ky. The graduate of Wittenberg and Hamma Divinity School was for the past two years pastor of Covington's Zion Church. He will be active in promoting Wittenberg's long-range fund-raising programs and co-operate this year with the Wittenberg Women's Guild in its efforts to raise $50,000 for a new home economics building.

NATIONAL HONORS were bestowed recently on a Wilmington, Del., contractor who is a leading Lutheran layman in that city. Frederic G. Krapf, Sr., received from U.S. Secretary of Labor James P. Mitchell a certificate of meritorious service, awarded in recognition of Mr. Krapf's continuing support of the apprenticeship training program in the building industry. Presentation was made at a dinner. Nationally known in the building industry, Mr. Krapf is also widely known for his interest in church work. He was recently re-elected to the Board of the Lutheran Home at Germantown, Pa., and is president of the Board this year.

PASTOR E. L. MEISENHEIMER

NEW ASSISTANT to the president of the North Carolina Synod is the Rev. Ernest L. Misenheimer, Jr., former pastor of Center Grove Church, Kannapolis, N. C. Office of assistant to synod president was created at last synodical convention. Pastor Misenheimer, since 1949 chairman of the synod's stewardship committee and since 1953 a member of the mission committee, will work in the fields of evangelism, missions and stewardship. He is a native of Albemarle, graduated from Lenoir Rhyne College and Southern Seminary.

FREDERIC G. KRAPF

INTER-RACIAL parish worker in The Bronx, New York City, is Miss Elsie Schroeder's new job. She works under the direction of the ULC Board of American Missions. Miss Schroeder graduated in May from Wagner College. She is a member of Zion Church in Ridgefield, N. J.

MISS ELSIE SCHROEDER

ILLINOIS . . .

(*Continued from page 38*)

gregation as speakers, Pastor William H. Swarbrick of St. Mark's Church, Dubuque, Ia., and Pastor Eldred H. Trede of St. Luke's Church, Chicago. Dr. McGuire, and the Rev. A. Roger Gobbel, Lutheran student pastor at the University of Illinois, also spoke.

The 50th anniversary was observed by People's Church, Chicago, the Rev. John L. Timmerman pastor, June 4. Dr. McGuire was the speaker. The interior of the church was remodeled and stained-glass windows were installed as part of the celebration . . . Grace Church, Chicago, the Rev. Arthur L. Mahr pastor, added two new Sunday school rooms at the rear of the nave.

Recent graduates of Chicago Seminary in Maywood installed in pastorates throughout the Illinois Synod were: Lenwood L Monte as pastor of the Pearl City-Kent Parish, May 21; Thomas L. Auer, as pastor of Zion Church, Loogoote, June 9; James J White, as assistant pastor of St. Luke's Church, Park Ridge, June 19; Roger K Hansen, as assistant pastor of First Church Decatur, June 26; Karlis T. Kuskevics, as pastor of St. John's Church, Bluffs, June 26

The Rev. Delno M. Sahs, formerly as sistant pastor at Grace Church, LaGrange (Augustana Church), was installed June 1 as pastor of St. Timothy's Church, Skokie The Rev. Paul P. Kuenning, formerly as sistant pastor of St. Luke's Church, Par Ridge, was installed June 12 as pastor o Unity Church, Chicago.

P. D. Hersch, son of Pastor Paul T Hersch of Trinity Church, Carthage, wa awarded a four-year $1,500 annual schola ship to Trinity College, Hartford, Con . . . St. Paul's Church, Dixon, the Re George J. Curran pastor, honored Mi Eleanor Powell at a special dinner for he 50 years of service to the Sunday school.

NEW YORK

Pastor Bauers Elected to Direc Lutheran Social Service Group

By OLIVER W. POWERS

NEW YORK CITY—At its first meetin the newly-organized Lutheran Social Ser ices of Metropolitan New York elected its executive ULC Pastor Robert M. Baue Brooklyn.

The new society takes over the servi of the Lutheran Inner Mission Society Brooklyn, the New York Inner Mission a the Lutheran Interracial Service. It is a

RADIANT SMILE expressed gratitude of year-old Marlene Cook of Good Sheph Home, Allentown, Pa., as she tried artifi legs with help of Physical Therapist Joseph D Marlene, born without legs, was fitted artificial limbs by Home for Crippled Child and will now be able to walk for first time.

sult of more than five years of planning and study, and was recommended by the Synod of New York and New England and the National Lutheran Council. The home office will be in Brooklyn. Case work offices are planned in Manhattan and The Bronx.

St. Peter's, Manhattan, conducted one of the first stewardship-evangelism retreats in this area over the weekend of June 10-12 at Lake Minnewaska. Taking part were Dr. Emily Werner of Biblical Seminary, Dr. W. Carl Satre, Toledo, Ohio, and Dr. William H. Stackel. Pastor Leopold W. Bernhard celebrated the communion and preached. Over 75 persons attended.

WAGNER COLLEGE will hold its third annual Institute for Pastors Aug. 1-6 on the campus at Grymes Hill, Staten Island. Plans call for lectures by President Charles B. Foelsch of Pacific Seminary, Berkeley, Cal.; Dr. Paul Qualben, resident psychiatrist at Bellevue Hospital, New York; Bishop Bjarne Skard of Tonsberg, Norway; Dr. T. A. Kantonen of Hamma Divinity School, Springfield, Ohio; Dr. Gunnar Hillerdal of the University of Lund, Sweden; Prof. Kurt-Dietrich Schmidt of the University of Hamburg; and Prof. Jan Willem Kooiman of the University of Amsterdam. A recreational program is scheduled during afternoons. Last year 125 persons from seven different states attended.

The 126th Sunday school parade was held in Brooklyn on June 9. The parade, a unique institution in the country, commemorates the starting of the Sunday school movement in the borough and annually brings out 70,000 or more boys and girls in the various sections of Brooklyn. Theme this year was "Christ, the Great Teacher."

The Rev. Dan M. Potter is the newly-elected executive director of the Protestant Council of the City of New York. Since the resignation of Clifford W. Petitt almost a year ago, Mr. Potter has served as acting director.

The Rev. Robert J. Keeler was installed as pastor of Reformation Church, Brooklyn, on June 12. Taking part in the service were pastors Peter C. Schroeder, Herbert D.

Church President's Sunday

DR. FRANKLIN CLARK FRY is used to busy schedules, but the Sunday of June 19 will probably go down in his memory as one of the busiest. The ULC president had been scheduled to appear on one television show in the morning. As things turned out, he appeared on three.

Dr. Fry's scheduled appearance was on the "Lamp Unto My Feet" program of CBS at 10 A.M. At 7:15 his telephone rang. Worried NBC officials were on the line. Would Dr. Fry substitute for Eugene Carson Blake, president of the National Council of Churches, who had been injured in an automobile accident Saturday and was in a hospital in Wabash, Indiana?

Dr. Blake had been scheduled to appear on two shows that day, one to be filmed in the morning for release at a later date and one to go on the air in the afternoon. The man best suited to take his place, NBC thought, was the president of the United Lutheran Church.

DR. FRY ACCEPTED. And then, from 8 in the morning to 3:30 in the afternoon, he sat in the glare of klieg lights.

From 8 to 9 he faced top newspapermen—Milburn P. Akers, executive editor of the Chicago *Sun-Times;* Ralph E. McGill, editor of the Atlanta, Ga., *Constitution;* and Herbert Brucker, editor of the Hartford, Conn., *Courant*—to discuss "Christian Responsibility of Newspapers." The program will be shown in kinescope July 17.

A quick change of place and setting and at 10, CBS cameras focused on Dr. Fry for the "Lamp Unto My Feet" show. Then back to NBC where the third TV appearance put Dr. Fry as moderator among a group of churchmen talking about church unity on a National Council of Churches program. The topic offered Dr. Fry opportunity to express his satisfaction over the favorable development of merger negotiations with the Augustana Lutheran Church.

NEW YORK . . .

Dichsen and Leonard R. Klemann. Pastor Keeler had served for 12 years as an army chaplain in Korea and Germany.

YOUNG PEOPLE of the Lutheran Church—Missouri Synod are gathering in New York for the international convention of the Walther League. Opening service will be at Riverside Church July 3. Meetings of the delegates, representing 3,823 societies, will continue at the Statler Hotel until July 7. Motto of the convention is "Serve Christ."

A Negro congregation seeking to buy an estate in Darien, Conn., called off the negotiations after the township decided to change its zoning laws. The Rev. James P. Roberts, pastor of the 1,000-member St. Thomas Liberal Catholic Church in Harlem, called off the deal when the Darien Planning and Zoning Commission voted a series of new regulations covering uses other than residential for property in residential areas. They would have made it impossible for the church to operate a summer day camp on the estate as planned. The amendments were described by town officials as routine measures devoid of "race, color or creed" significance.

SUNDAY SCHOOL on Wednesdays is being held at Village Church, Bronxville, whose pastor is the Rev. Howard L. Halter. Freedom from conformity was shown by the congregation on other occasions. It had a Christmas service on June 12, complete with the appropriate liturgy and Christmas decorations, because Pastor Halter believes that people are overburdened at Christmas with holiday preparations and family affairs.

Since during the summer months most people are away over weekends, opportunity for weekday worship should be provided So, church school is being held on Wednesday mornings, a service on Wednesday nights.

Pastor Halter is opposed to closing Sunday school during the summer because this would teach children "that church is a seasonal thing." A summer letdown in attendance is inevitable, he said, "but even if summer sessions are poorly attended, the church is getting across its message that it is still thinking in terms of human needs."

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NORTH CAROLINA

Thirteen Ministers Ordained At Service in Kannapolis

By FRANK K. EFIRD

HICKORY—North Carolina Synod ordained 13 men at Kimball Memorial Church, Kannapolis, June 12. Three were members of the local congregation. This was the largest number ordained at one service in the synod's history.

David Wright of Greensboro, senior at Lenoir Rhyne College, won first place in men's extemporary speaking at the national Pi Kappa Delta forensic tournament in Redlands, Calif. Ninety-two colleges participated. He has also been elected president of the college's student body.

Lenoir Rhyne will serve as host for the annual conventions of the synodical Luther League, July 28-30, and the synodical Women's Missionary Society, Aug. 20-22.

The synodical Brotherhood reports more than 3,200 active members. The organization is currently campaigning for $60,000 for a loan and gift fund for missions.

Mrs. Leon Rivers of High Point has been elected president of Southern Seminary Auxiliary's North Carolina chapter. Congregations in the Salisbury area are sponsoring a series of weekly articles on Lutheran doctrine in *The Salisbury Post*.

Two Charlotte mission developers have been called to the churches they organized. The Rev. Charles E. Ridenhour accepted a call to Redeemer Church and the Rev.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

cob L. Lackey a call to Christ Church.

The Rev. Charles S. Wessinger of Thomville was recently given the first Distinished Service Award presented by the ivitan Club for outstanding community rvice. He is editor of *The North Carolina utheran.*

ENNSYLVANIA

larietta Church Observes)ne Hundredth Birthday

By ERNEST J. HOH

LANCASTER—The 100th anniversary of on Church, Marietta, was recently obrved in a week-long series of services. eakers were Dr. Dwight F. Putman, Cenil Pennsylvania Synod president; the Rev. L. Wessinger, Dr. J. H. Musselman, red Lutheran pastors; the Rev. E. E. Grosh, tired Presbyterian minister; and Mr. F. F. iley, school supervisor.

During Zion's history, 15 pastors have rved the congregation. Present pastor is e Rev. Verley L. Fulmer. Several sons the congregation have entered the minry. One, the Rev. Robert Zuch, is a misnary in Japan.

First anniversary of the new Lutheran me at Lancaster was observed in June. s. Lillian McLaughlin, one of the guests, s 93 years old. Members of the ladies' le class of Emmanuel Church, Lancaster, which she is a regular attendant, held a thday party for her and all Home guests.

Two of Lancaster's pastors—the Rev. rren C. Heinly and the Rev. Harland D. gue—were honored at recent commencent exercises. They were awarded doctor divinity degrees by Gettysburg College d Susquehanna University, respectively.

The Rev. Raymond M. Roden, Gettysburg minary graduate, was ordained at his ne church, St. Mark's, Lancaster, June and was installed as associate pastor of manuel Church, Lancaster, June 26.

Mr. James Hennenberger, who will be an rne at St. Paul's Church, Lititz, is spend the summer traveling in Europe.

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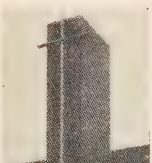

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"THE LUTHERAN" IN EVERY HOME

The April 27 issue of "The Lutheran" listed congregations in which, this year, "The Lutheran" is going into every home. The following congregations have now been added to that list.

Christ Lutheran, Charleroi, Pa. (Pittsburgh Synod)

Holy Trinity, Caldwell, N. J. (New Jersey Synod)

Zion, Wooster, Ohio (Ohio Synod)

St. Matthew, Fort Wayne, Ind. (Indiana Synod)

Concord, West Greece, N. Y. (New York Synod)

TEXAS-LOUISIANA

New Mission Developments Emphasize Synod Progress

By J. F. VORKOPER

DALLAS—Good Shepherd Church, Dallas, organized two years ago, dedicated its new parish education building on Pentecost, the first unit in a long-range construction program (*see cut on page 36*).

Construction was the first undertaken by Mr. C. H. Warner, synodical building supervisor. Work done by members saved the congregation several thousand dollars. Numerous gifts and memorials were contributed to the new building.

Dr. Arthur M. Knudsen of the Board of American Missions; the Rev. William Hoebel, Dallas; and the Rev. Carl J. Deloff, pastor of the congregation, participated in the service. Mr. T. T. Teel, synod treasurer, represented the synod.

A CORPUS CHRISTI mission developed. Pastor Walter L. Lentz was formally organized as St. Timothy Church May 1. Pastor Lentz conducted the service and the Rev. Philip L. Wahlberg, Jr., pastor of St. Mark's, Corpus Christi, and a member of the synodical executive committee, preached.

Of the 60 charter members, 16

rmerly members of St. Mark's. They elped develop the mission along with Pas- r Lentz, Seminarian Paul Conrad, who nducted the initial survey, and the Rev. ichard C. Schneider.

A mission at New Iberia, La., was organized May 15 with the Rev. Clayton W. Sugg as pastor. Speaker at the service was Dr. Donald L. Houser, American Missions Board, who visited Texas and Louisiana mission fields recently.

Synodical Brotherhood, meeting at Camp utherhill for its annual convention April -24, received two new brotherhoods, Mes- ih Church, Austin, and St. Andrew's nurch, New Orleans. National President erwyn C. Fuss and Synod President Royal Lesher addressed 148 members attend- g. It was noted that the Brotherhood mis- n loan fund helped two congregations, ince of Peace, Houston, and Messiah, istin.

Officers elected were Valentine Roessling, n Antonio, president; Henry Hahn, Hous- n, vice president; A. W. Rothlisberger, n Antonio, secretary; Walter Otto, Austin, asurer; R. F. Schwarz, San Antonio, and ctor Brookover, Corpus Christi, execu- e committee members.

St. James' Church, Houston, is erecting new scout building that will also provide ace for its growing Sunday school. An nymous gift of $1,000 topped the build- appeal.

A National Lutheran Council study course s held at First English Church, Austin, h 63 persons enrolled. Pastor David F. oper, Messiah mission, taught . . . Dr. vis P. Speaker, pastor of First English, eived 31 persons as church members dur- April and May.

Grace Church, Houston, received 39 new mbers on Pentecost . . . Intermediate her League officers of the Houston area e installed at Grace Church . . . Grace's tor, the Rev. David F. Conrad, reports son, Tim, is making a rapid recovery n a polio attack.

AROUND SYNOD: Campaign for Camp herhill reached $9,500 April 17. Goal is 0,000 . . . St. Peter's, Ander, the Rev.

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TEXAS-LOUISIANA . . .

Harold F. Muffley pastor, fulfilled its LW quota and exceeded apportionment pa ments in April . . . St. Mark's, Cuero, ove subscribed its LWA goal during Lent.

Members of Crestview Church, Waco, v ited Trinity Homes and conducted a servi for the old folks . . . Dr. Clifton Rash r cently presented the program of the Ame can Mission to Lepers to the Waco cong gation . . . Luther League caravaners w visit 15 synod congregations this summ

St. Luke's, San Antonio, the Rev. Jam R. Beamer pastor, passed the half-way ma in its $40,000 building drive . . . Fa Church, in the same city, is planning a n educational unit . . . Recently ordain Clarence J. Hagens is the first member 88-year-old Philadelphia Church, Swiss A to enter the ministry. He was called Lubbock.

WISCONSIN

Shelhart Put in Charge Of Mission Developmen

By CHARLES A. PULS

MADISON—With 19 mission congregati organized during his career as synod field missionary, Pastor Dwight H. Shel has been given a new title and a new The Northwest Synod Mission Board named him "Missionary in charge of vey and Organization."

In his new post, Pastor Shelhart supervise the work of mission develop scout new fields, survey and canvas t and recommend to the synod those he de suitable for development.

The $150,000 church house at Tri Appleton, built on a $100,000 site, dedicated June 5. Guest speaker at t services was the Rev. C. H. Zeidler, p of Trinity Church from 1939 through 1 and now president of the Central S Synod. Officiating at the dedication Wisconsin Conference President Amo Streich. Ingolf B. Kindem is the pa The Rev. James Wilch, Waukesha, a s

e congregation, spoke at the Sunday eve-
ng service.

A set of slides showing the story of Lu-
erans in America, their present divisions,
eas of co-operation, along with charts in-
cating trends and goals in stewardship
ving, will be ready this fall, according to
ewardship Secretary George B. McCreary.
Loyalty Sunday material to be used in
ngregations next fall before members are
ked to underwrite the 1956 budget, are
ing prepared by the stewardship office.
n 1956," said Secretary McCreary, "we
ll use the sector plan with a thorough
ery-member visitation in every church.

Benevolence receipts for the first quarter
1955 were $181,829, an increase of 11 per
cent over a year ago. 7.48 per cent was
remitted to the ULCA.

St. Mark's, Jefferson, has joined ranks
th churches holding two services each
nday. Sunday school enrollment has
ubled over five years ago.

Roman Catholics won 4,421 converts in
Wisconsin last year, the Official Catholic
Directory informs. Total for Roman Cath-
olics in the state increased from 1,069,000
to 1,089,853. Enrollment in Catholic schools
of all levels increased, but the number of
seminarians fell 20 per cent.

How to aid aged, needy and infirm Lu-
rans will be studied by the Evangelical
heran Church, according to a resolution
pted by the eastern district of the ELC
ch met in Madison May 24-26. Among
er plans approved by the convention
e a fund drive for Luther and St. Olaf
eges in 1957-58 and a stepped-up re-
tment to win men for the ministry.

DECEASED

IRS. SARAH B. BRAMKAMP, 85, wife
Dr. John M. Bramkamp, retired ULC
gyman, died at her home in Cincinnati,
o, May 17.

born in Bellefontaine, Ohio, she was the
ghter of the late Dr. S. F. Breckenridge
had served on the faculties of Witten-
College and Hamma Divinity School.
was a graduate of Wittenberg, and had

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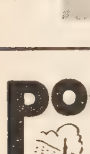

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served as president of the Illinois Syn Women's Missionary Society, and as st tistician and board member of the Wome Missionary Society of the ULCA.

Mrs. Bramkamp shared pastorates wi her husband at New Castle, Ind.; Bellevu Ky.; and Chicago and Maywood, Ill.

Survivors, beside her husband, include son and daughter. Funeral services we held in Walnut Hills Church, Cincinna with Pastor A. J. Kramer officiating. Inte ment was at Springfield, Ohio.

THE REV. ARTHUR M. NEUMAN pastor of Faith Church, St. Louis, Mo., di at his home, May 27, at the age of 54.

A native of Burlington, Ia., he was graduate of Carthage College and Chica Seminary. Pastorates he served includ Good Shepherd, Chicago; Honterus, Ga Ind.; Immanuel, Lake Geneva, Wis.; Tri ity, Mt. Morris, Ill.; and Faith, St. Lo since 1946. He had also served on vari boards of the Illinois Synod, including executive board, board of home missio board of ministerial education, and as a rector of the Nachusa Home for Childr

Pastor Neumann is survived by his w Kathryn Jensen Neumann, and three c dren. A sister and three brothers—one Rev. K. Bruno Neumann, pastor of Lu Memorial Church, Chicago—also survi

Illinois Synod President Harmon J. Guire conducted the funeral services f Faith Church. Interment was at Mem Park, St. Louis.

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This Pastor Felt Like Telling Us A Few Things.... *and so he did!*

(But we've got an answer for each of his comments)

I take this means of expressing my sincere thanks to you[1] for the excellent job[2] you have done in directing our Building Fund Campaign. The wealth of experience[3] you have brought to the task has been of immeasurable help in giving us a successful campaign . . . we could not possibly have raised $60,000 without your expert counsel and guidance.[4] The methods you advocated and used were in keeping with the highest principles of Christian Stewardship."[5]

The letter is from Pastor O. J. Fink of Redeemer Lutheran Church in Westbury, New York. The footnote numbers are ours. We use them below to answer his kind remarks. Pastor Fink wrote this on May 10, shortly after Lawson Associates concluded direction of a fund-raising campaign for a new church. We exceeded our goal by twenty per cent.

The underlining of the last sentence is our work, too. We did so because we feel these "highest principles of Christian Stewardship" are as important to you, in your consideration of fund-raising counsel, as are the results of a financial nature. And you may be certain that Lawson Associates excels in both.

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IN CONCLUSION . . . . . .

FOR A MONTH I kept completely out of touch with church news, while soaking up California sunshine and exploring the Colorado Rockies. But vacations usually end sometime. In the first three days in the office I had talks with Carl Lund-Quist of Geneva, Christian Berg and Walter Zimmerman of Berlin, and David Ostergren of London. They promptly brought me up to date on Lutheran news in Europe.

Tensions are relaxed a little in the church struggle against the Reds. But an East German pastor is suddenly arrested. The paper supply for a church magazine is cut off. The churches are not supposed to forget they are being closely watched.

DR. LUND-QUIST, who is executive secretary of the Lutheran World Federation, was of course thoroughly pleased with the vigorous way Lutherans of the Minneapolis area are moving ahead with plans for the LWF assembly there in 1957. But there is a serious problem.

If the assembly is to be a real study conference, going deeply into questions of the freedom and unity of the church, it must be kept fairly small. Scholars from Europe, Asia, and America must have opportunity to talk with one another intimately and at length. But perhaps 100,000 Lutherans would gladly come to such a meeting, and hear these famous churchmen from other lands.

How to combine public meetings, which will have great crowd appeal, with study sessions where there can be candid conversation, is not an easy problem.

Dr. Ostergren spent considerable time recently in Sweden, where he has helped some of the bishops with things we talk a lot about in America—evangelism and stewardship. People in a state church, financed by the government, aren't lik to feel much responsibility for be missionaries among their fellow-citize

Why should anybody contribute ha earned cash, when the nation pays pastors and keeps the churches repair New churches are not being built in rapidly growing suburbs. Some congre tions have 50,000 members (of wh perhaps 500 attend on the average S day). But it's difficult to stir up seri concern about such problems among l men. That's the way things have b for as long as they can remember.

THE GREAT THING that has happe in the 10 years since the war is that theran churches of the whole world h suddenly begun to be concerned ab helping one another. The churches hind the Iron Curtain feel this especi Their leaders know they are in a tc situation—getting along as well as can with their Red rulers. They l echoed the propaganda as they are quired. But they hope we will un stand their situation.

In the young countries of Asia, w the civilizations are ancient but poli independence has been won only rece church leaders are likely to be brash impatient. They don't want to take ders from Europe or America. We understand that too, as a patient p who lets his children make the mis which are a part of growing up. Bu parent must be there to help pull t together soon after the mistake.

I'd like a few more months to around Nevada and Wyoming. Bu job is at the church news desk. are a lot of exciting things happ here, too.

—ELSON R

BOTH

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and
KATHERINE WIFE OF LUTHER
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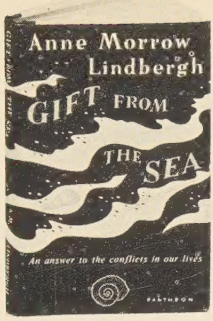

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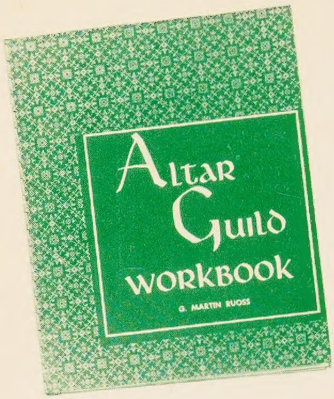

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